

STATISTICAL,
DESCRIPTIVE, AND HISTORICAL ACCOUNT

OF THE

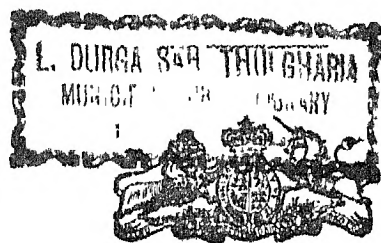
NORTH-WESTERN PROVINCES OF INDIA.

VOL. IX.

PART I.—SHÁHJAHÁNPUR.

By F. H. FISHER, B.A., Lond.,

BENGAL CIVIL SERVICE.



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P R E F A C E.

THE account of the Sháhjahánpur District given in the following pages has been drawn up on the lines of preceding District notices. Perfect accuracy is not claimed for it, but it is believed that few facts of real importance have been omitted. The main sources from which the information has been obtained have been stated in the footnote to page 2, and it is only necessary to add that whatever value the volume may possess, as a record of the past and present condition of the District, it owes to the cordial co-operation from first to last of the Collector, Mr. J. S. Porter, C.S., who, besides contributing several valuable articles, has carefully revised every page of the proof-sheets. Mr. D. C. Baillie, C.S., Assistant Collector of the District during part of the time occupied in preparing this notice, also furnished some very useful notes. To Messrs. Growse, C.S., C.I.E., and Denzil Ibbetson, C.S., my grateful acknowledgments are due for assistance in ethnological points and the like. As regards transliteration, the well-known mark (') for a long vowel has been inserted, except at the end of words and in the case of such common terminations as *ábád*, *púr*, &c. Dotted consonants have been rarely used. Although, perhaps, not strictly defensible on scientific grounds, the system has tended to simplicity and expedition in the arduous task of printing. The table on the following page will, it is hoped, facilitate cross-references to other volumes of the Gazetteer.

NAINI TAL: }
The 18th July, 1883. }

F. H. F.

VOLUME ARRANGEMENT OF THE PROVINCIAL GAZETTEER, NORTH-WESTERN PROVINCES.

Vol. I.	{ Bānda. Hamīrpur. Jalāun. Jhānsi. Lalātpur.	Vol. VII.	{ Farukhabad. Agra. Jalesar tahsil.
Vol. II.	{ Sahāranpur. Aligarh.	*Vol. VIII.	{ Muttra. Allahabad. Fatehpur.
Vol. III.	{ Bulandshahr. Meerut. Muzaffarnagar.	*Vol. IX.	{ Shāhjahānpur. Moradabad. Rāmpur Native State.
Vol. IV.	{ Etā. Etāwah. Mainpuri.	Vol. X.	
		Vol. XI.	{ Himālayan Districts.
Vol. V.	{ Budaun. Bijnor. Bareilly.	Vol. XII.	
		*Vol. XIII.	{ Azamgarh. Ghāzipur. Ballia.
Vol. VI.	{ Cawnpore. Gorakhpur. Basti.	*Vol. XIV.	{ Benares. Mirzapur. Jaunpur.

NOTE.—The district notices contained in volumes marked with an asterisk have been given separate paging and separate indexes, and may be obtained bound up as separate *district* volumes.

ERRATA.

Page	Line.	For	Read
39	Footnote 1 ...	Delete 'and the subject will be found briefly discussed in Part III of the Moradabad notice under the head "Sanitary statistics."'	
48	28 ...	<i>ráb</i> ...	<i>ras.</i>
62	6 of column 11 ...	118,922 ...	118,822
80	18 ...	following ¹ ...	following ²
81	3 of column 2 of the table.	Delete 'Jain'	
88	8 ...	nam easumed	name assumed.
92	Indentation 2 ...	Caste, eustoms	Caste customs
96	17 from bottom ...	of) it	(of it)
98	20 ...	districts ⁸ ...	districts
102	3 from bottom ...	months, three	three months,
127	25 ...	1839 ...	1839
137	'Column 6 of first table...	andc <i>handu</i>	and <i>chandu</i> .
138	Foot note ...	get	gets
160	10 from bottom ...	Hare	Hale
161	4 to 10 from bottom ...	Barágaon has ceased to be a town under Act XX. of 1866 since 27th June, 1883 [See Notification No. 489 of Municipal Department of that date, published in Part III, of "N.-W. P. and Oudh Gazette" for June 30, 1883.]	
177	22 ...	Carleyle	Carlileyle
178	8 ...	Delete 'a separate <i>takzildāri</i> .'	
196	Indentation 2 ...	building	buildings
197	7 from bottom ...	Khatná	Katna

STATISTICAL, DESCRIPTIVE, AND HISTORICAL ACCOUNT
OF THE
NORTH-WESTERN PROVINCES.
SHÁHJAHÁNPUR DISTRICT.
CONTENTS.

PART I.—GEOGRAPHICAL AND DESCRIPTIVE.	Page.	PART III.—INHABITANTS, INSTITUTIONS, AND HISTORY.	Page.
Boundaries, area, &c. ...	2	Population by successive censuses ...	53
Administrative sub-divisions ...	<i>ib.</i>	Castes and tribes ...	66
Changes in those sub-divisions ...	3	Occupations ...	85
Judicial administration ...	6	Names of occupations ...	87
General features of the district ...	<i>ib.</i>	Laborers and emigration ...	89
Uplands and lowlands ...	7	Towns and villages ...	90
<i>Bhur</i> lands and their origin ...	<i>ib.</i>	Habitations ...	<i>ib.</i>
Natural divisions and soils ...	8	Forts ...	<i>ib.</i>
Heights of Great Trigonometrical Survey ...	12	Religious buildings ...	91
Barren waste, <i>dsar</i> , &c. ...	<i>ib.</i>	Customs, &c. ...	92
Rivers ...	13	Religion ...	93
Canals, the <i>Sarda</i> ...	19	Missionary institutions ...	<i>ib.</i>
Ponds and marshes ...	20	Public instruction ...	95
Forest and jungle ...	21	Language and literature ...	98
Communications: the railway ...	22	Post-office and telegraph ...	99
Roads ...	24	Police ...	100
Table of distances ...	26	Jail ...	101
Encamping-grounds ...	27	Present area, revenue and rent ...	103
<i>Sardis</i> ...	<i>ib.</i>	Fiscal history; former settlements ...	<i>ib.</i>
Bridges and ferries ...	<i>ib.</i>	Alienation of lands prior to last set- tlement ...	107
Rainfall and climate ...	30	The current settlement ...	110
Geology ...	32	Comparison with other districts ...	115
 PART II.—PRODUCTS OF THE DISTRICT: ANIMAL, VEGETABLE, AND MINERAL.		Revenue collections ...	116
Animal kingdom ...	33	Alienations since settlement and price of land ...	<i>ib.</i>
Wild animals and game ...	<i>ib.</i>	Land-holding castes ...	118
Domestic cattle ...	34	Leading families ...	119
Fish ...	<i>ib.</i>	Proprietary tenures ...	121
Fishermen ...	36	Revenue-free tenures ...	<i>ib.</i>
Methods of catching fish ...	<i>ib.</i>	Cultivating tenures ...	122
Use of fish as food ...	38	Rents ...	<i>ib.</i>
Vegetable kingdom ...	39	Caste-rents ...	123
Indigenous trees ...	<i>ib.</i>	Assumed rent-rates ...	125
Wild products ...	42	Trade ...	<i>ib.</i>
Cultivated crops ...	43	Manufactures ...	127
Double-crop lands ...	44	Markets and fairs ...	131
Rice, barley and cotton ...	45	Wages and prices ...	132
Indigo and tobacco ...	<i>ib.</i>	Money-lending and interest ...	133
Sugarcane ...	46	Weights and measures ...	<i>ib.</i>
Irrigation ...	49	District receipts and expenditure ...	134
Wells ...	50	Local rates and local self-government ...	135
Increase and decrease of cultivation ...	51	Municipalities and house-tax towns ...	136
Droughts and famines ...	<i>ib.</i>	Income and license taxes ...	<i>ib.</i>
Building materials ...	57	Excise, stamps, and registration ...	137
Lime and <i>kankar</i> ...	58	Judicial statistics ...	138
		Sanitary statistics ...	<i>ib.</i>
		Cattle-disease ...	140
		History ...	<i>ib.</i>

PART I.

GEOGRAPHICAL AND DESCRIPTIVE.

SHÁHJAHÁNPUR,¹ the south-eastern district of the Rohilkhand Division, is bounded on the north-east round by east to south-east by

Boundaries, area, &c.

Oudh, on the south by the Farrukhabad district, and on the west by the districts of Budaun and Bareilly, and on the north-west and north by parganah Púranpur of the Pilibhít district.

It lies between $27^{\circ}36'$ to $28^{\circ}29'$ north latitude and $79^{\circ}22'$ to $80^{\circ}25'$ east longitude,² with a total area according to the latest official statement (1882) of 1,745·7 square miles. The present northern boundary is an irregular line of 33 miles, running east and west and separating it from Púranpur, which once belonged to it. Its western border is an exceedingly irregular line, running in a generally north and south direction, and 108 miles in length. For 18 miles in parganah Kherá Bajherá this line is defined by the course of the river Rámghanga. The southern border is formed by the river Ganges, which runs in a straight line from west to east for 18 miles, and divides this district from that of Farrukhabad. The Ganges and Rámghanga approach to within four miles of each other at the point where the southern and eastern boundaries meet. Its greatest length is about 75 miles, and its greatest width, measured across just south of the towns of Sháhjahánpur and Tilhar, is 38 miles. The population amounted in 1881 to 856,946 or 490 to the square mile.³

For purposes of administration, general and fiscal, the district is divided into four tahsils or sub-collectorates, which are again subdivided into twelve parganahs. The divisions of civil and criminal justice are respectively the petty judgeship (*munsifi*) and the police circle (*thána*), there being three of the former and nineteen of the latter. But the appended table shows at a glance the revenue, area and

¹ The materials for this notice have been mainly derived from the settlement and revenue reports of Messrs. B. G. Currie, and G. Butt, and from the numerous published reports and works cited in the foot-notes. Mr. J. S. Porter, C.S., Collector of Sháhjahánpur, has contributed the modern information and has revised the whole. Acknowledgments are also due to Mr. D. C. Baulhe, C.S., Mr. S. Pearl, Mr. Fox-Male, and other contributors.

² Mr. J. B. N. Hennessey, Deputy Superintendent, Great Trigonometrical Survey, has kindly furnished the following latitudes and longitudes for extreme limits of the district:—

North ... {	Lat. ... $28^{\circ}-28'-35''$	}	East ... {	Lat. ... $28^{\circ}-20'-47''$
	Long. ... $80^{\circ}-20'-0''$			Long. ... $80^{\circ}-25'-14''$
South ... {	Lat. ... $27^{\circ}-35'-42''$	}	West ... {	Lat. ... $27^{\circ}-43'-40''$
	Long. ... $79^{\circ}-31'-55''$			Long. ... $79^{\circ}-22'-6''$

³ Further details are given in Part III. of this notice.

population of each parganah, together with a few of the more important statistics :—

Tahsil.	Parganah.	Included by the <i>Ain-i-Akbari</i> (1596) in tahsil.	Land revenue in 1881-82. Rs.	Area in 1882.		Total population in 1881.	In the police jurisdiction of	In the Munsiff of
				Square miles.	Acres.			
Sháhjahánpur.	Sháhjahánpur.	Kánt ...	1,24,219	156	36	1,46,109	Kotwáli city, Do. cantonment.	Sháhjahánpur.
	Jamaur ...		74,610	101	147	43,851	Seramau, south.	"
	Kánt ...		91,792	144	118	62,068	Kánt and Madanpur.	"
Tahsil total,	...	...	2,90,621	401	301	2,52,028		
Tilhar ...	Tilhar ...	Kánt ...	1,09,000	125	637	66,540	Tilhar	Tilhar.
	Jalálpur ...	Bareli ...	63,619	75	45	43,592	Khudaganj...	"
	Nigohi ...	Gola ...	77,444	112	514	54,461	Nigohi ...	"
	Kherá Bājherá.	Kánt ...	71,659	89	89	39,959	Jaintipur ...	"
	Mirzapur	Bareli ...	8,494	13	58	8,988	Katra ...	"
	Katra.	Sanaiyá ...						
Tahsil total,	...	...	3,30,809	416	68	2,13,549		
Jalálabad ...	Jalálabad ...	Shamsabad,	2,11,329	329	531	1,45,916	Jalálabad, Mirzapur Kálan and Kúndaria.	Tilhar.
Pawáyan...	Pawáyan ...	Gola ...	2,16,544	312	491	1,42,373	Pawáyan and Bnda.	Pawáyan.
	Barágáon ...		72,824	89	495	45,989	Dhakiya.	"
	Khutár ...		55,813	202	422	57,092	Khutár and Seramau north.	"
Tahsil total,	...	...	3,45,181	598	128	2,45,454		
District total	...	...	11,77,440	1,745	383	8,56,945		

In the time of Akbar the existing district of Sháhjahánpur formed part of sarkárs Badáyún (Budaun) and Kanaunj. Parganahs of Changes in those sub-divisions. Kánt, Bareli, Sanaiyá and Gola belonged to sarkár Badáyún, and Shamsabad only to Kanaunj.

At the session in November, 1801, the whole of Rohilkhand was divided into two districts, Bareilly and Moradabad. In 1813-14, the parganahs now existing, together with Marauri, Farannagar, Khairigarh, Míhrábád, Gola

and Púranpur-Sabna, were detached from Bareilly to form the district of Sháhjahánpur.

Paramnagar was subsequently transferred to Farukhabad and included in tahsíl Aligarh, while a part of Gola was annexed to the Lakhimpur (now Kheri) district in Oudh. In 1841-42, Marauri was re-transferred to Bareilly, and Púranpur in 1865, but the latter now finds its place in the Pilibhít district. Khutár was an independent *peshkárí* till 1871, when it was abolished as a *peshkárí* and included as a parganah in the Pawáyan tahsíl in lieu of Púranpur. The detached tract of Pallia across the Sárda river was transferred to the Kheri district of Oudh in 1865.

The Jamaur parganah was formed at the last revision of settlement out of parganah Sháhjahánpur, which, up to that time, had included the three parganahs of Sháhjahánpur, Kánt and Jamaur.

Milhrábád still forms part of the Jalálábád tahsíl. Before the recent revision of settlement the name of the parganah was sometimes given as Milhrábád, but when Bángaon was transferred (in 1842) from the Farukhabad to this district, the two parganahs were amalgamated into the present parganah of Jalálábád (so called from the town) and it constitutes the entire tahsíl of that name. Khairígarh is now a parganah of the Kheri district of Oudh, to which it appears to have been transferred previous to 1816.¹

The following brief account of the existing parganahs may be fittingly given here. The modern parganahs of Sháhjahánpur, Jamaur, Kánt and Tilhar were at the time of the compilation of the *A'in-i-Albani* (1596) parts of the mahál or parganah of Kánt. Kánt was originally the name of Sháhjahánpur. That city was founded by Bahádur Khán and given the name it now bears in the reign of Farrukhsiyar. The name of Kánt then became extinct and remained so until revived at the revision of settlement, to which reference has just been made. The *A'in-i-Albani* mentions the Báchhal tribe of Rájputs (of the Sombansi stock) as the landholders of Kánt and Gola, the next of the old parganahs to which we shall refer.

"The fact is interesting," writes Sir H. M. Elliot,¹ "as showing the changes of possession which have occurred in this tract within a short space of time.

¹ The exact date of transfer could not be ascertained. The Deputy Commissioner of Kheri (Mr. Gibson) writes:—"The Khairigarh parganah was ceded to the British in 1801 by the Nawáb Wazír, and remained in British possession until 1816, when it was handed over to Oudh in exchange for a part of Janpur. We found the parganah to be a part of Oudh at annexation. I do not think it was ever a part of Sháhjahánpur unless between 1801-16." From an office report furnished by Mr. J. S. Porter, C S., Collector of Sháhjahánpur, it seems, however, that Khairigarh once formed a part of his district. The report says vaguely "56 years ago," and that it was included in the Khutár tahsíl. Owing to its extreme insalubrity the police station had to be removed, and the parganah was exchanged with the Oudh darbár for Pallia, a small parganah of about 60 villages, which remained part of Sháhjahánpur until its transfer (as already stated) to Kheri in 1865.

The Báchlhal Rájputés are said to have succeeded the Goelas or Gújars. They were in turn succeeded by Katehria Rájputés, who themselves have been of late years succeeded by the Gaur Rájputés, whom they called in as allies to aid them against the encroachments of the Rohillas.”

The present parganahs of Nigohí, Pawáyan, Barágáon and Tilhar were included in the old mahál or parganah of Gola.² It is said to have contained 1,484 villages, and before the time of the Rohillas to have comprised ten tappas, viz., Havelí, Islámabad, Aurangabad, Pilkhana, Chakidpúrí, Godarna, Nigohí, Majhwa, Mátí, and Murtazábád (or Jíwan). Thákur Udai Singh of Pawáyan seized upon the tappas of Islámabad, Jíwan, Aurangabad, and part of Havelí, and formed the parganah of Pawáyan. Godarna, Nigohí, and part of Havelí went to form Nigohí. Barágáon was made up of Pilkhana and part of Havelí. Chakidpúrí and part of Majhwá went to form the southern part of Púranpúr (formerly included in this district), and Mátí and part of Majhwa became Khatár. Sir Henry Elliot writes that the area given in the *Áin-i-Akbari*, 24,540 bighas, is evidently inadequate for this tract (Gola), seeing that so many large parganahs have been formed out of it. The authority for these sub-divisions, a zila-bandí or list of districts, dated as far back as 1119 fasli, in the possession of the kánúngos,³ appeared to him trustworthy, and the inference he drew from the apparent inconsistency of so small an area comprising so many sub-divisions was that in the time of Akbar the greater portion of this modern Gola must have been uncultivated, and that—the northern and eastern boundaries being undefined—new clearances, as they were made, were added to the original mahál of Gola, and hence this had grown to the limits occupied by it when the zila-bandí was prepared.

Tilhar was founded by Rája Tilok Chand, a Báchlhal Rájput, and by him made into a new parganah.

Jalálpur was a portion of Bareilly known as tappah Chárkholá.

Katra was originally in Bareilly, and it was not till the time of Kamál-zai Khán, the son of Muzaffar Khán, who, in the time of Álamgír, founded Katra on the ruins of the old town of Miránpur, that the parganah of Miránpur Katra was established. Kherá Bajherá was formed from portions of the new parganahs of Tilhar, Jalálpur, and Farídpur, and therefore was originally a part of Kánt and Bareilly. Lastly, Jalálabad formed part of the old mahál of Shamsábád.

¹ Beames's Elliot, I., 9.

² The old village of Gola is in parganah Pawáyan and is still inhabited.

³ Revenue officials who, under former Governments, recorded all circumstances relating to lauded property and the realization of the public revenue. *Wilson's Glossary*.

The civil jurisdictions amongst which the various tahsils are distributed have been shown in the table given above. Besides the Judicial administration. three munsifs¹ there is a subordinate judge who has original civil jurisdiction within the city of Sháhjahánpur and appellate jurisdiction over munsifs in cases made over by the judge. The highest court in the district is that of the judge, who, besides possessing exclusive original jurisdiction in certain classes of cases, is the intermediate appellate court between all the other courts in the district and the provincial High Court in cases in which second appeals lie, and is the final court of appeal, subject only to revision by the High Court in other appealable cases. The magisterial and revenue courts are those of the magistrate-collector and his subordinate staff, consisting usually of two covenanted officers, two deputy magistrate-collectors, the four tahsildars and (in 1881) eight honorary native magistrates, of whom seven were appointed as a bench for the city of Sháhjahánpur and one as a special magistrate for Pawáyan. The other civil officials are the civil surgeon and his native assistant, the chaplain, the district engineer, the district superintendent of police, the headmaster of the high school and the deputy inspector of schools. The missionary of the American Methodist Episcopal Church and one other minister of religion are licensed to solemnize marriages.

Military force. The military force stationed at Sháhjahánpur consists of the wings of a European and of a native infantry regiment.

General features of the district. The district extends to within three miles of the river Sárda on the north-east, and lies between it and the river Ganges on the south-west. Where the general level is not broken by rivers, streams or water-courses, the country is even and without any hills or considerable undulations; it is in fact almost a dead flat, with nothing to break or intercept the view of the horizon all round but the inhabited sites of villages and numerous mango groves. It is the same unvarying *tope*² and *maidán* we meet with all over Rohilkhand and Ondh, but not quite so monotonous as the Doáb. It has a gradual slope of about $1\frac{3}{4}$ to 2 feet in the mile from north-west to south-east, and this is the direction of the course of all the rivers and streams.

The general elevation above sea level is from 600 feet in the north-eastern to 500 feet in the south-western end of the district. There are slight local variations, as where we find high sandy ridges flanking the valleys of rivers

¹Formerly these were four—one for each tahsil—but the Jalálabad munsif was abolished in 1862, the tahsil being placed under the jurisdiction of the Tílihar munsif, who was relieved of parganah Nigohi by the Pawáyan munsif.

²A grove of trees, from *topu*, a Telugu, Karnáta and Tamil word, introduced from Southern India into Hindustan, where it is in common use, although denied a place in Fallon's Dictionary. *Wilson's Glossary*.

and streams. These ridges slope gradually back to the general level, with here and there lowlying clayey dips, which are the commencement of ponds and drainage lines. The ordinary soil of the level country is a loam¹—light earth or soil, not sand—light both in colour and consistency when dry, but turning to the dark rich colour of good mould when moist. There are two general divisions—the *bāngar* or uplands, and the *khádar* or lowlands in the valleys or troughs of the rivers and streams.²

At the risk of some repetition, it seems not out of place to quote here a description of these and two other terms which frequently occur, before entering upon a detailed account of the soils of this district :—

“ *Bhábar*, *Tarái*, *Bāngar* and *Khádar*.—These are four Hindi terms, applied in the Ganges valley to particular kinds of alluvial surface, which, with perhaps one exception,³ have no precise equivalents in English.

Bhábar is the slope of gravel along the foot of the Himálayas. Compared with the slopes in the dry regions of Central Asia, Tibet, Turkistan, Persia, &c, the gravel deposits at the foot of the great Indian ranges are insignificant, the difference in height between the top and bottom of the slope nowhere exceeding 1,000 feet.

Streams issuing from the Himálayan ranges lose a part, or the whole, of their water by percolation through the gravel in the *bhábar* region. The whole tract in its original condition is covered with high forest, in which the *sál* (*Shorea robusta*) prevails. At the base of the slope, much of the water which has percolated the gravel re-issues in the form of springs, the ground is marshy, and high grass replaces the forest. This tract is the *tarái*, a term not unfrequently applied to the whole forest-clad slope at the base of the Himálayas, known also as *morang* in Nepal.

The alluvial plain itself, in the North-West Provinces especially, is composed of *bāngar*, or high land, the flat of older alluvium now at a considerable elevation above the rivers which traverse it; and *khádar*, or low land, the low plain through which each river flows. The latter has evidently been cut out from the former by the streams; it is of variable width and is annually flooded.

In the Upper Provinces the high banks of the rivers are frequently capped by the hills of blown sand known in the North-West Provinces as *bhár*. This is the extreme form of a rather important element in the formation of Indian river channels, and the same result in a less marked form may be traced in a rather sandy, raised bank, along the course of many large rivers down to the limits of tidal action in the deltas. In the lower parts of the river-plains this bank, which is above the flood-level, and is usually selected for village-sites, intervenes between the river channel proper and the marshy ground liable to annual floods on each side, the communication between the two latter being kept up by numerous creeks.

The origin of the *bhár* land, or raised bank, is the following. During many months of the year, and especially in the hot season, strong winds arise, frequently of a very local character, and sometimes apparently almost confined to the river

¹ Loam is composed of sand, carbonate of lime, clay and vegetable mould. For a full description of this soil, see Gaz. V., 510.

² The late Mr. R. G. Currie's Settlement Report.

³ The exception is *khádar*, which corresponds to the English word *strat*.

channels, which, in the dry season, are plains of loose sand often two or three miles across and sometimes wider, the river occupying usually not more than a fourth of its bed. The wind on the Indus and Ganges frequently blows in nearly the same direction as the river channel. Such winds are especially prevalent about midday and in the afternoon, and their effect in transporting the sands of the river bed is so great that the atmosphere becomes too thick for objects, a few yards distant, to be seen. All who have been in the habit of navigating Indian rivers must have noticed the prevalence of those sand-storms; they are so marked that where large sand-banks exist to windward of the river, it is often impracticable for vessels to continue their course, except in the morning before the wind arises, or in the evening, when the motion of the air has diminished. Much of the sand raised by the wind falls again in the bed of the river, but quantities must fall upon the banks in the immediate neighbourhood, where the deposit is retained by vegetation and gradually consolidated into a firm bank. It is only where the quantity of sand is greater that blown sand hills are formed. The original raising of the river bank to the flood-level is due to the deposition of silt, but the elevation of the immediate neighbourhood of the river bed above the reach of the highest floods is probably due to the deposit of sand by the wind." ¹

We may revert now to the description of the two divisions already mentioned, the *bángar* and *khádar*, as those under which the lands in this district may be classified.

These divisions and the different kinds of soil found in them can be best described in connection with the rivers and their tributaries, nor will much detail be required, as a very full account of each kind of soil has been already given in the notice of the neighbouring district of Bareilly. ² Beginning at the north-east, the important rivers are (1) the Gúmí, (2) the Khanaut, (3) the Katná, (4) the Garra or Deoha, (5) the Bahgul, (6) the Rámanga, (7) the Sot, and (8) the Ganges.

Taking the natural divisions of the district in the same order, the first to be described is the tract to the north-east beyond the Gúmí, including the whole of parganah Khutár. Situated at no great distance from the Taráí, it resembles this in the preponderance of waste and forest over cultivated lands, in the sparseness of population and in general unhealthiness. The Ul river in the extreme north-east, the Katná, Jhúkná and the Gúmí in the order given, drain it: water is found close to the surface, and, except near the high ridge that flanks the Gúmí, the soil is naturally of fair quality.

The next tract is that between the Gúmí and the Khanaut and includes the greater part of parganahs Pawáyan and Barágáon and part of Sháhjahánpur. In the northern part next the Pilibhít district the soil is light, but is intersected by numerous drainage

¹ Manual of Geology of India, by Messrs. Medlicott and Blandford, I., 403. ²Gaz., Vol. V., 508. There is nothing, it may be noted, in this district at all answering to the *mar* of Bareilly and Pilibhít, as no part of this district actually adjoins the Taráí proper (Mr. B. G. Currie's Settlement Report).

lines where a clayey soil is found. These drainage lines converge and form the Bhainsi nála, a tributary of the Gúmti. This part, like Khutár, is of a *quasi-Tarái* character and unhealthy. To the south the soil improves. Along the Gúmti and Khanaut rivers ridges of light soil occur, but the greater part of this tract, especially near the towns of Pawáyan and Barágáon, is densely inhabited, having a soil of productive loam, well cultivated with sugarcane and other productive crops.

The Khanaut falls into the Garra¹ just below Sháhjahánpur, and the tract included between the two rivers, from the points where they enter the district to their junction, is a piece of land almost triangular in shape, bounded on the north by the Bareilly district. This tract comprises the Nigohi parganah and parts of Jalálpur, Pawáyan and Sháhjahánpur. Near the large rivers the soil is of excellent quality, but all along the Katná and Khaimúda tributaries of the Garra, the soil is of hard clay and is not fertile. This tract, including chiefly the Nigohi parganah, is thinly inhabited with much *thorn* and *dhál* jungle remaining.

The next division is the long and narrow strip of country lying between the Garra and its tributary the Garai, and includes parts of Jalálpur and Tilhar and the whole of Jamaur parganahs. At the north-west, where it commences in this district, this tract consists of the low valley of the Garra, which, at first confined to narrow limits in Jalálpur, widens out in Tilhar and has a fertile soil. Further on in parganah Jamaur, where the rivers begin to converge, the soil degenerates into a hard rice clay, and, owing to the low level, floods are frequent after heavy rain. In dry weather the soil soon cakes and hardens. A considerable part of this tract is intersected by the Bhaksai, a small tributary of the Garai.

South of the Garai and between it and the Rám-ganga comes another tract, through which runs the Bahgul. From the bed of the Garai there is a marked rise to the great sandy ridge which runs above the Rám-ganga. The Bahgul at first cuts its way through this ridge in a narrow valley, but further south the ridge follows the course of the Bahgul, and does not rejoin the Rám-ganga till it reaches the point of junction of the two rivers. Between the Garai and the Rám-ganga are the whole of the Kánt, Kkera Bajherá, and Míránpur Katra parganahs, and parts of Tilhar and Jalálabad. The soil of this tract is mostly light, containing a large proportion of sand. Little sugarcane is grown, but coarse autumn

¹ This river is also known as the Deoha. It is described under that name in the Bareilly notice, Gaz., V., 516.

crops and the ordinary spring cereals are raised, irrigation being obtained from *kachcha* wells when the rainfall is so scanty as to require it. But between the Bahgul and the Rámanga is a strip of low land, which although hard and still near the former river has a rich alluvial deposit near the Rámanga. This strip is chiefly included in pargana Khera-Bajhera, and the two divisions of soil correspond with the *taráí* and *bankatí* tracts in the divisions to be next described.

We come now to the most southern portion of the district, *viz.*, the country between the Rámanga and the Ganges. This is all *Rámanga-Ganges Doáb.* within the Jalálabad pargana and is low-lying. Its division into the *taráí* (low lands) and the *bankatí*¹ (cleared forest lands) indicates its characteristics. The former (*taráí*) includes the lowlands near the Rámanga, where the river winds in a constantly-changing course, forming and reforming land with great rapidity; the latter (*bankatí*) is the part beyond the influence for good or evil of the Rámanga, and the soil is a hard clay requiring much irrigation for the spring crops. This is supplied by the Sot and other streams, which are utilized in the ordinary way by making dams at suitable places, and so collecting a great head of water, to be distributed in channels, often to great distances. The good workable alluvial soil of the *taráí* runs much further back than any tradition of the existing rivers. In the bed of the Ganges at the extreme south of the district and of the tract just described are lowlands covered with high grass and brushwood. Above them we find a narrow line of villages surrounded by highly fertile lands that extend from the bed of the Ganges to the *bankatí* tract proper.

From this sketch of the natural divisions of the district it will be clear that the two great rivers, the Sárda on the north-east and the Ganges on the south-west boundary, are of less importance as affecting the character of the district than the lesser rivers. No part of the actual valley of the Sárda is included

Effects of changes in Sháhjahánpur, and the changes in the course of the of river-beds.

Ganges are less sudden and not so radical as in the case of the Rámanga. The Ganges has recently receded towards the Farnklabad side, but the change has been a gradual one. The Rámanga and the Garra change their channels in the most arbitrary manner; the Rámanga to an extent perhaps unparalleled in the case of any river of equal volume. Each replaces the land destroyed by fresh alluvial deposit with great rapidity; and there are thus two broad lines of rich alluvial soil crossing the district. Back from each river there are tracts of hard clay soil, low water-logged pieces of

¹From *ban*, a forest, and *kátná*, to cut; *bankatí* also means (a) the right obtained by clearing a jungle and bringing it under cultivation; (b) the fee paid for cutting timber.

land beyond the fertilising power of the river. Thus along the Rámanga are the *bankati* tracts in Khara Bajherá and Jalálabad, and back from the Garra we find two hard tracts of very similar quality—one chiefly in Nigohi, but partly in Jalálpur and Tilhar, the other in Jamaur. These low tracts of hard clay are all situated close to rivers which never change their course—the Jalálabad tract near the Sot, the Khara Bajherá tract near the Bahgul, the Nigohi near the Katna and Khaimúa rivers, and the Jamaur near the Garai and Bhaksi. This hard soil and the rich soil of the valleys are generally both classed as *matiyár* soil, but they are of opposite character, the great difference being that the alluvial deposit retains moisture and seldom requires irrigation, while the hard *bankati* soil dries rapidly, hardens into a mass like iron, and requires copious and often repeated irrigation.

These tracts of alluvial deposit, alternated with hard clay, occupy, with the great sandy ridge that lies between the valleys of the Rámanga and Garra, the whole southern and central parts of the district. The northern part may be roughly divided into two divisions, (1) the moist *quasi*-Taráí tract comprising Khutár and the northern part of Pawáyan, where the soil is less fertile, but water is found very close to the surface; and (2) the rich sugar-producing country about Pawáyan and Barágon. There are in each tract minor variations, narrow ridges of light soil above the smaller rivers and streams or small tracts of hard soil in depressions near the larger *jhils* or lakes, but details of these will be found in the tahsíl notices.¹

The ordinary natural soil of the district may therefore be described as a mixture of sand, clay and vegetable mould, technically called *dúmat*.²

SUMMARY.

It varies a great deal, not only in different parts of the district, but also often in the same pargana and almost invariably with the level. Where the level is high, and there is a tendency to anything of a ridge or watershed, there is a greater admixture of sand; all ridges and crests of undulations being sandy and usually actual sand (*bhár*.) In depressions there is a greater stiffness and admixture of clay, the actual clay (*matiyár*) being always in hollows and depressions or lowlying land where water collects and lies during the rains. The more even and unbroken by any drainage line or ridge the surface is, the better is the *dúmat*. The three soils known by the people are the *dúmat*, *matiyár* and *bhár*, but for better and more correct classification Mr. Currie distinguished a second class *dúmat*, which is usually an intermediate soil between first class *dúmat* and *bhár*. In lowlying clayey parts of the district, however, as in pargana Jamaur and the *bankati* tract of pargana Jalá-

¹The above is taken from notes left by the late Mr. G. Butt, C. S., formerly Assistant Settlement Officer of Sháhjahánpur.

²Two soils.

abad, it is an inferior *dímat*, not a sandy soil, but a compromise between *dímat* and actual clay (*matiyár*). *Dhánkar* is a name applied to land growing rice and no other crop; it is also known as *khépat*, the very hardest and poorest of clay soils, and is usually found in natural drainage and flood lines, where water collects and often lies for weeks on the surface of the ground during the rainy season.

There is another conventional denomination of soil, not a natural, but a made soil, the *ganháni*, which, as its name denotes, is the land near and about the inhabited village site. It is however not universal, and is generally only to be found where there are Káchhior Murao cultivators, who grow garden crops. There are no belts or circles of artificial soil as in the Doáb, the *ganháni* of this district being a very poor substitute for the *bírah* or *ganhán* of the Gangetic Doáb. Here in Sháhjahápur the measure is always taken to whatever field or fields the cultivator sets aside for his sugarcane, and it is quite a common thing to see the ordinary *judr* and *béjre* crops grown in their rotation in the fields nearest the village.¹

The following statement shows some of the heights recorded by the Great Trigonometrical Survey. It contains all the principal stations arranged in order of tahsils with latitudes and longitudes added² :—

Tahsil.	Name of station.	Height in feet above mean sea-level.	Latitude.	Longitude.
Tilhar	Kasrak	608	25°-3'-25"	79°-42'-12"
Pawayan	Karal	559	28°-15'-58"·44	80°-20'-57"·34
Ditto	Piperia	572	28°-19'-41"·26	80°-13'-7"·93
Ditto	Sultánpur	581	28°-25'-8"·16	80°-21'-11"·48
Jalálabad	Dhaka	535	27°-44'-58"·41	79°-43'-25"·73
Ditto	Gáudi	533	27°-40'-1"	79°-28'-43"

There are no large *úsar* plains or continuous stretches of unculturable

Barren waste, *écar*, waste land in this district similar to those across the &c.

Ganges. The only part of the district where there is anything approaching to the *war* plains of the Gangetic Doáb is in the *bankati* circle of tahsil Jalálabad; there the *úsar* is more or less scattered about among

¹ Mr. Currie's settlement report.

² Kindly supplied by Mr. J. B. N. Hennessey, Deputy Superintendent, G. T. Survey of India. It may be noted that only three of these—Kasrak, Dhaka and Gáudi—are shown on the small map prefixed to this memoir, and that several secondary stations, e.g., Yakkí Khara, Badhuána, Sháhábád, Bajherá, have been entered in it. The map was unfortunately printed off before Mr. Hennessey's list was received, or only principal stations would have been shown. It should be further stated that all Great Trigonometrical Survey longitudes—which are those given in this memoir—require a correction of 2' 31" to make them strictly comparable with Greenwich Observatory as an origin, but this does not of course affect relative longitudes in India.

the *dhdk* jungle and occasionally are found continuous stretches of it, as in the parts between the Aril nála and the Sot river, and near Mirzapur and its neighbouring villages in the south-east end of the circle. The efflorescence (*reh*)¹ shows itself a great deal about Pilua and in the low lands that are water-logged and over-saturated by the Sot dams. In some villages west of the Pilua dam the settlement officer found the efflorescence as bad as any he had seen along the Ganges canal, but this part is exceptionally ill-favored, and nowhere else in the district is there anything approaching to it.²

The barren and unculturable area is consequently made up almost entirely of the inhabited sites of the city, towns and villages, including in the first the cantonments, and the roads, rivers, and ponds. At settlement the total of all these was stated as 178 square miles or 10½ per cent. of the total area of the district; the latest official statement (1881) gives it as 176·5 square miles.

The larger rivers of the district have necessarily been mentioned in the description of the natural divisions. It remains only to add a brief account of each, and for convenience they may be taken in alphabetical order.

The Aril is a small stream rising near the borders of the Budaun and Sháhjahánpur districts, and falling into the Sot after a course of a few miles through the Jalálabad parganah.

The Bahgul (or Baighul) rises in the Taráí, flows through the Bareilly district³ from north to south, and on first touching the Sháhjahánpur district, about 6 miles south-west of Khudáganj, it forms the boundary for 5 or 6 miles between parganah Jalálpur and the Bareilly parganah of Faridpur. It then divides parganahs Khara-Bajhera and Miránpur Katra for 4 or 5 miles, and lower down is, for about 10 miles, the boundary between parganahs Tilhar and Khara Bajhera, after first making a detour to the west of about 10 miles in the latter parganah. Further on, for two miles, it separates Tilhar from Jalálabad, and then enters the latter parganah, completing its course 8 miles lower down by falling into the Rámgangá, 6 miles west of Jalálabad.

The valley of the Bahgul is well marked, but the river does not alter its course, nor, except in great floods, does it overflow its banks. In Khara Bajhera parganah, where the Bahgul approaches the Rámgangá, and thence down to the junction of the two rivers, the country between them is low-lying.

¹ Some account of *reh* will be found in previous volumes of this series (see IV., 262, V., 32, and elsewhere). *Reh* consists chiefly of sulphate of soda mixed with more or less of common salt and carbonate of soda. For a fuller account see the *Manual of Geology for India*, I., p. 413.

² Settlement Report, p. 37.

³ See Gaz., V., 517.

A masonry bridge, built by *Hakim Mahndi Hasan*, the *Oudh Wazir*, spans the *Bahgul* on the *Robilkhand* trunk road at *Fatehganj*, the border town in the *Bareilly* district; this bridge was carried away by a flood in 1874, and the railway passes over a bridge built at a short distance from the older one. Irrigation from this river conforms to ancient customs. Thus the villagers have the right to erect dams annually on the *Tilhar* and *Khera Bajhera* boundary, but every third year only on that of *Khera Bajhera* and *Katra*. No dams at all are made on the *Jalálpur* border, but they are found higher up in the *Bareilly* district. A small tributary, the *Gannaiya*, joins the *Bahgul* on its left bank, at the point where it enters the district, and lower down it receives the *Reoti* and *Andhavi* on its right bank.

The *Bára* is a small stream rising in the south of *parganah Pawáyan* and falling into the *Khanaut* after a course of about four miles on its right bank.

The *Bhainsi nála*, a small tributary of the *Gúmti*, rises in the north-west of the *Pawáyan* *parganah*, flows south-east and falls into the *Gúmti* in the same *parganah*, not far from the *Oudh* border and seven miles east of *Pawáyan*. The *Pawáyan* and *Khutár* road crosses it by a masonry and timber bridge; higher up, where the *Pawáyan* and *Púranpur* road crosses it, it is forded. It has a course of only 20 miles in all.

The *Bhaksi* is a small ruin nála, rising in *parganah Jalálpur* and running nearly parallel with the *Garra* through the *parganahs* of *Tilhar* and *Jamaur* till it falls into the *Garai nála* a little below the town of *Kánt*. The *Bhaksi* passes by the town of *Tilhar*, and is crossed by masonry bridges on the roads from *Fatehgarh* and *Bareilly* to *Sháh-jahánpur*.

The *Ganges* touches this district for about 16 miles. No town and only one large village, *Pirthipur Dhái*, is near it. *Káimganj* and *Shamsabad* *parganahs* of the *Farukhabad* district are on the right bank.

The *Garra* or, as it is sometimes called, the *Deoha* river enters this district from *Bareilly*¹ and passes into the *Hardui* district at a point about 40 miles in a direct line from, and nearly south of, the point of entrance. The only towns on the bank requiring notice are *Khudáganj*, *Shahbáznagar* and *Sháhjahánpur*. On its left bank it receives the *Katna*, *Khamúá*, and *Khanaut*, but does not receive a single tributary on the right bank, although the *Garai* joins it soon after leaving the district. Higher

¹ See *Gaz.*, V., 516.

up in Pilibhūt and Bareilly it is usually called the Deoha and retains that name for a small part of its course in Shāhjahānpur, but is elsewhere generally known only as the Garra. The Shāhjahānpur and Jalālabad road crosses it by a bridge of boats in the dry season, but in the rains the passage is made by ferry-boats. The Oudh and Rohilkhand Railway crosses it by a bridge, three miles to the west of Shāhjahānpur city.

For its volume the Garra is a most mischievous river, freely destroying or throwing up land along the greater part of its course. Where it flows in a wide valley of good alluvial soil, the destruction is gradual, and the river as it recedes generally leaves an excellent alluvial deposit; but where its channel takes a sudden change, a barren sandbank commonly remains till the river removes it on its next change of course. For some seven or eight miles it is the boundary with Oudh, and along this part of its course the custom of recognizing the mid-stream boundary, called *dhāt-dhura*, prevails in its widest sense; the deep channel remaining the boundary, even should a piece of land be transferred, unaltered in character, by a sudden change in the river's course. Higher up the river itself is generally the boundary between villages and remains so in case of gradual loss or accretion, but not when recognizable parcels of land are suddenly transferred by a change of course from one bank of the river to the other. In such cases the land thus removed remains part of the original estate.

The former of these customs doubtless arose from the provisions of the treaty executed in 1812, by which the deep stream formed the boundary between the two states, and although it was specially laid down that the provisions had "no reference whatever to the rights of zamīndars," it would appear from old documents produced lately that private disputes were decided by the same rule and with reference to this treaty. Probably, too, a proprietor on one bank could with difficulty have retained possession of a detached piece of land separated by the river from the village and in the dominion of a foreign power, and the rule made for the decision of the boundary between the states obtained acceptance in private disputes and is now the admitted custom.

The Garai is a nāla which takes its rise close to Katra, and passing through the Tilhar parganah under the town of Tilhar forms lower
 Garai. down the boundary between the Kānt and Jamaur parganahs. It then passes into the Hardui district and a few miles further on falls into the Garra. In the Tilhar pārganah this nāla is known as the Sarau, but lower down it is called the Garai. Tilhar is on its left bank and Kānt on the ridge that rises from its right bank. Down as far as Kānt it is a mere

ditch and is dry the greater part of the year, but soon after passing that town it receives the Bhaksi nála ; the channel becomes larger and deeper, a constant stream is found, and dams are constructed for irrigation purposes. Along the greater part of its course there is a considerable rise from the valley of the Garai to the high sandy plain in Tilhar and Kánt, while on the opposite or left bank the country between the Garrá and the Garai all lies low. There are two bridges ; one on the Bareilly road near Tilhar, the other near Kánt on the Fatehgarh road.

The Gaunaiya nála rises in the Bareilly district and, as already mentioned, falls into the Bahgul. Above its junction with the latter it is for some four miles the boundary between the Bareilly and Sháhjahánpur districts.

The Gúmti¹ rises in pargana Púranpur of the Pilibhít district and flows through the Pawáyan tahsil of this into the Kheri district. During its course through this district it forms the boundary between pargana Khutár and Pawáyan for about 25 miles, flowing generally north and south. On entering the Sháhjahánpur district the Gúmti is a very insignificant stream and dries up almost completely in the hot-weather. Twelve miles lower down it receives the Jhúkná nála on its left bank, and below the junction becomes a more important stream with a constant supply of water. Some twelve miles further on the Bhainsi nála joins it, and as it approaches the Oudh border the Gúmti has a considerable current, flowing in a wide valley with high sandy plains on either side. Masonry bridges formerly crossed the stream on the Khutár and Púranpur roads, but both fell many years ago. For eight months of the year the Gúmti can be crossed everywhere at fords and at two gháts temporary bridges are made, while during the rains two or three dug-outs put together and planked over suffice for the ferries. The Jhabaria is a small stream in the north of Pawáyan pargana, falling into the Khanaut on its left bank. The Jhúkná is a small nála rising in pargana Púranpur of Pilibhít, and flowing through Khutár to join the Gúmti after a course of a few miles.

There are two streams called Katna in this district. The first or more northerly one is a mere nála, rising in the Khutár pargana of the Sháhjahánpur district from a large tank near the

¹ The Sanskrit name of the river is said to be Gomati and General Cunningham identifies it with the Kúhi of the early geographers. A further account of it will be found in the Jaunpur and Gházipur notices and in the Oudh Gazetteer. At page 106, Vol. III., of the Oudh Gazetteer, the Gúmti is said to rise in the Sháhjahánpur district, but that statement was only correct as long as the Púranpur pargana belonged to this district.

village of Múti, and crossing to the Oudh border, where it forms the boundary between Khutár and the Kheri district for some 8 miles. In Khutár it is a small stream, and in the cold weather resembles a low swamp more than a river; near it is much jungle and its valley is low and unhealthy. In Oudh the Katna flows through the Kheri district, and then, crossing part of the Sítápur district, finally falls into the Gúmli.

The second Katna rises in the Pilibhít district, flows through the Bisalpur parganah and first touches the Sháhjahánpur district on the boundary between Nigohi and Bisalpur. It then forms the boundary between Nigohi on one side, and Bisalpur, Jalápur and Tilhar on the other, and finally falls into the Garra. The Katna is dammed each year at Baráh, where a large head of water is obtained for irrigating the tracts of hard thirsty clay soil in the Nigohi and Tilhar parganahs.

The Khaimúa nála rises in Bisalpur, flows through parganah Nigohi of this district for some 14 miles and then falls into the river Garra. There is along most of its course a marked rise from the left bank of the Khaimúa; but it is only a drain and no stream remains in the cold weather, the nála drying except where water is kept up by the small dams made for irrigation purposes.

The Khanaut rises in parganah Páranpur of Pilibhít, and on first reaching the Sháhjahánpur district it forms, for more than 24 miles, the boundary between Pawáyan and Bisalpur. It then crosses the south-west portions of Pawáyan and Barágáon for some 10 miles, enters the Sháhjahánpur parganah, and 8 miles lower, after passing under the city of Sháhjahánpur, falls into the Garra. The Khanaut all along flows in a wide well-defined valley, and in heavy floods, for a few days, the whole valley becomes one sheet of water. The ordinary bed is narrow but deep, and the river winds from side to side of the valley in an incessant series of bends and turns, the actual channel being most tortuous. Its stream is slow, but the channel is deep, and the amount of water in the river varies little except during actual floods.

Gola and the city of Sháhjahánpur are the only places of interest on the Khanaut in this district. There is now only one masonry bridge on the Khanaut, and that is in Sháhjahánpur city. It was built some 60 years ago by Hakím Mahndi Hasan, then the Lucknow Wazír. Formerly a masonry bridge existed on the Pawáyan road, but it gave way many years ago, and its place is now supplied by a bridge of boats. The Oudh and Rohilkhand Railway crosses it

by a large bridge below the station of Sháhjahánpur. There are fords at short intervals all along the river, and at every village of any importance a boat is kept for use during the rains.

The Rámghanga for some 12 miles flows along the boundary between this and the Budaun districts, and then flows across Jalál-
 Rámghanga. abad tahsíl into the Farukhabad district. There is no town on the river in the Sháhjahánpur district, and the Bahgul is the only tributary it receives. A bridge of boats is maintained during the dry season at Kolághát, a few miles from Jalálabad, on the road to Dháighát on the Ganges. Elsewhere there are numerous fords in the dry season and boats at most villages.

The Rámghanga changes its course in the Sháhjahánpur district as freely as lower down in Farukhabad, and there is generally no *dhár dhura*, or custom of the mid-stream boundary. The custom of *mendh dhura* prevails and the total area of a village remains unchanged, no matter what the changes in the river's course may be. Along part of the course in Khera Bajhera, and in the case of one or two Jalálabad villages, *dhár dhura* prevails, but the general custom is that of *mendh dhura*.

The Rapatua is a small tributary of the western or Nigohi Katna. It falls
 Rapatua nála. into that stream immediately on entering the Sháhjahánpur district.

The Reoti is a small nála which rises in the Farídpur parganah of the Bareilly district, crosses the northern part of the Khora Bajhera
 Reoti nála. parganah of this district, and falls into the Bahgul river under the village of Súrjupur.

The Sakaria is a small stream which rises in parganah Bísalpur of the Bareilly district and falls into the Khanant in the Pawáyan
 Sakaria nála. parganah of this district.

Sarau nála. See Garai.

The Sot or Yár-i-Wafadár rises close to Amroha in the Moradabad district, flows through the Moradabad, Budaun, and Sháhjahánpur districts and falls into the Ganges below Dháighát.
 Sot. In the Sháhjahánpur district it crosses the Jalálabad parganah, its course being nearly parallel with and some four miles distant from that of the Ganges. In Jalálabad the Sot affords irrigation to a great part of the *bankati* country already described.

The Sukheta nála rises from a large tank between Náhil and Pawáyan in
 Sukheta nála. Pawáyan parganah of this district, passes through the Barágáon parganah to the Oudh border, and then for 12 miles

forms the boundary between the Sháhjahánpur and Kheri districts. At first the Sukheta can only be traced as a drainage line, but along the Oudh border the channel is deep and well defined, although even here it is only a drain, drying completely in the cold weather. The Sukheta has a course of about 30 miles in the Hardui district and finally falls into the Garra.

UL. The Ul rises close to the triple junction point of the districts of Sháhjahánpur, Pilibhit, and Kheri, and for a few miles forms the boundary between Sháhjahánpur and Kheri. In the cold weather the Ul is here only a depression in the centre of a wide opening in the forest. The Ul then crosses the Oudh districts of Kheri and Sitapur, falling into the Ghágra on the Bahraich border of the Sitapur district.¹

Canals. This district has no canals and is believed not to require any. The Sárda canal, according to the last project,² will be taken from Kataiya, a village in the Kheri district, at some distance beyond the boundary with Sháhjahánpur, and will not be carried through any part of this district. The original project by Captain (now Lieutenant-Colonel) Forbes contemplated the canal's commencement from Banbasa, much further north, with branches starting from beyond the western boundary of this district and traversing it from north-west to south-east. These were to have been named the Fyzabad, Benares, and Sháhjahánpur branches.

A supplementary weir and supply channel, starting about 70 miles below Banbasa, were also estimated for, and these works combined gave an ample supply for the irrigation of the dry tracts of the Ghágra-Ganges *doab*. That project was, however, for various reasons laid aside for a time, and when, on the continued failure of the crops in Oudh, the necessity for the construction of these canals was again felt in 1878, the experience gained from the success of the Narora weir at the head of the Lower Ganges canal was considered sufficient to prove the advantage of taking out the supply from the sandy bed of the Sárda, instead of leading it down along the watershed from the boulder bed, as contemplated in the original project. At the same time the provision made by the first scheme for the irrigation of the Pilibhit, Sháhjahánpur, and Kheri districts was omitted. The disadvantages of the original proposal were that two weirs would be required; that the neighbourhood of Magla and Barmdeo, where the head-works would have been, is so unhealthy that no European—and

¹ The above account of the rivers and streams is chiefly taken from notes left by the late Mr. George Buttl, C.S., formerly Assistant Settlement Officer, Sháhjahánpur. ² See *Report on the Revised Project for the Sárda Canals* by Captain J. Chibborn, B.S.C., and W. E. Garstin, Esq., Executive Engineers, 1881.

few natives—can live there during the rains; and, thirdly, there would have been a greater length of canal and consequent greater cost.

With regard to the exclusion of Sháhjahánpur, Pilibhít, and Kheri from the benefits of canal-irrigation Colonel Brownlow remarks:—"It may be taken as generally admitted now, by the best authorities, that canal water is far too valuable to be expended in districts able to raise crops, with but 10 per cent. of the cultivated area irrigated in an average year, granting that, as occurs in the above-mentioned districts, water at a reasonable expense is available; and they are certainly not worse off than some parganahs in Oudh irrigating 20 per cent. more." It may be as well to mention here that the project now under the consideration of Government provides only for the irrigation of the Ghágra-Gúmí *dodh*; ¹ but the weir at Kataiya will provide a sufficient supply for the whole Ghágra-Ganges *dodh*; and head-works have been designed in accordance with the full bed-width, 270 feet, for a calculated discharge of 7,000 cubic feet per second required for the complete system of canals. It is not proposed, however, to excavate the main line above the Benares head at present to a greater width than 200 feet, which will pass the 3,000 cubic feet required for the Ghágra-Gúmí *dodh*. The system of Sárda canals as proposed will exceed 1,000 miles in length, extending to Jaunpur, Azamgarh, Benares, and Gházipur. The chief interest to this district in connection with this work lies in the probability that it will be preceded by the construction of a light railway from Sitapur to Pilibhít, crossing the northern part of the Sháhjahánpur district. The canal itself (the complete project) is estimated to cost Rs. 5,36,82,285 (£5,638,228)²; but it is also calculated that a return of 6·25 per cent on capital expended will be obtained from the water-rates, enhanced land revenue, and miscellaneous receipts.³

There are no pieces of water in the district worthy of the name of Ponds and marshes. lakos, as even the largest dry up in April or May in ordinary seasons, or else shrink to the dimensions of small ponds, and afford no irrigation in those months to the young sugarcane, the only crop which is then in the ground and requires irrigation. There are, however, numbers of large ponds and shallow marshes in different parts of the district, chiefly at the commencement of lines of drainage, or in their course before the line of drainage has assumed the form of a defined *nála*.

The largest of these is near Amrsanda, between Nálil and Pawáyan, and occupies 312 acres. This is the real head of the Sukhetá Amrsanda jhál. *nála*. The Garai similarly rises from a large jhál between

¹ i. e., the tracts between the Ghágra and the Gúmí. ² Taking the rupee at 2 shillings: at the present rate the cost would of course be considerably less in English money.

³ Report on the revised project for the Sárda Canals, 1881.

the Bahgul and Deoha rivers, four miles south of Khudáganj and five miles north of Katra. There are two smaller jhils not far from this one, two miles north and half a mile east of Katra. Of the other large jhils, one, west of Barágán, occupies about 117 acres; another, near Tikri, in the northern part of Sháhjahánpur parganah, occupies 271 acres; and a third in Khutár parganah, near Nadotha, occupies 271 acres and never completely dries up. There are many smaller ones scattered about the district, all of which afford extensive irrigation to the spring crops in October, November and even in the first half of December.

The principal pieces of jungle remaining in the district have been already mentioned. In Khutár there is a large extent of jungle still unreclaimed, consisting chiefly of *sál*, but not now containing any large trees, though the jungles are of great value as furnishing large supplies of the exact description of wood most in demand amongst the native house-builders. There are two smaller pieces of the same description of jungle in the Pawáyan parganah—one on the river Gúmti, the other on the Khanaut; but in the rest of the district the jungle remaining is *dhák* and thorn bushes, and is almost confined to the hardest and poorest soil in the Nigoli Jalálabad, and Jamaur parganahs, and even this is being brought under the plough.

The *dhák* tree (*Butea frondosa*) grows to a large size if allowed; but these *dhák* jungles are usually cut down every eight or ten years and sold for fuel or charcoal, or, when not cut down, incisions are made in the bark to cause the gum to exude, which is gathered and sold. Hence in the greater part of the district the *dhák* jungles do not consist of large, full-grown trees, but of mutilated and stunted trees and saplings. The largest amount of continuous *dhák* jungle is to be found in the *bankati* tract of the Jalálabad tahsíl. But there are large patches and stretches of it extending through several villages in almost every parganah, and especially along the Oudh border. The land on which the *dhák* grows affords grazing ground for cattle, sheep and goats, so that this *dhák* jungle and culturable waste area (as it is called) is by no means unprofitable, nor is it desirable that it should all be reclaimed and brought under the plough.¹ The whole of this unreclaimed area, made up of forest, *dhák* jungle, open grass land, &c., which is designated old unbroken culturable waste, amounted for the whole district at the settlement to 226½ square miles, bearing a proportion to the total area of the district of 17 per cent., and to the assessable

¹ For the other uses of *dhák* see Part II. *infra*.

area (*i.e.*, culturable and cultivated, with groves and new fallow) of just under 20 per cent.

There are no large pasture grounds in the district, and in many parts of it not an acre of pasturage will be seen for miles. Cattle are sent in large numbers from the north of the district to graze in Nepál, going early in the cold weather and returning at the commencement of the rains.

The Oudh and Rohilkhand Railway¹ passes across the middle of the district, entering it at the southern corner of parganah Sháhjahánpur, and running north till nearly opposite the city, when it bends round to the west, to cross the Khanaut valley at right angles. Thence it runs due west past Tilhar, and with a slight inclination northwards past Miránpur Katra on its way to Bareilly. Sháhjahánpur is therefore connected by rail on the south with Lucknow, and through it with Cawnpore and Benares on the East Indian Railway, and to the north-west with Bareilly, Chandausi, and Moradabad in Rohilkhand, and through Chandausi with the East Indian Railway at Aligarh.

The entire length of this line within the Sháhjahánpur district is $35\frac{1}{2}$ miles² and the stations are five, *viz.*:—

			<i>Miles from Benares Cantonment.</i>	<i>Miles from Moradabad.</i>
Kahelia	...	...	294	125
Rosa Junction	...	...	300	119
Sháhjahánpur	...	...	304	115
Tilhar	...	...	316	103
Miránpur Katra	...	...	322	97

Rosa factory is connected with the main line by a short one constructed and worked by Messrs. Carew and Company, Limited, to convey their produce between the factory and the Oudh and Rohilkhand Railway. There is no station at Rosa, but there is one at Rosa Junction.

The railway is a single line of 5 feet 6 inches gauge. The permanent way adopted consists of 60lb. flat-footed rails on cast-iron bowl sleepers laid in sand and ballasted on top with broken brick or *kankar* (nodular limestone). The width of formation is 18 feet, the rail level being 1 foot 6 inches above forma-

¹ The following description is taken from a note by the late Mr. R. G. Currie, C.S.

² The south-eastern boundary of the district lies between the Aunji and Kahelia stations at 90 miles from Benares, and the western boundary is at the Bahgul river about half a mile south of the Fatehganj railway station at $325\frac{1}{2}$ miles from Benares. A revision of mileage took place when the railway was extended from Benares cantonment to the Ganges river. (*Note by H. F. Payne, Esq., Traffic Superintendent, Oudh and Rohilkhand Railway.*)

tion. The slopes of banks and cuttings are formed at 2 to 1. All passenger platforms are 2 feet 9 inches, and goods platforms 3 feet 9 inches, above rail-level. The lengths of passenger-platforms are, at Kahelia 500 feet, at Rosa Junction 425 feet, at Sháhjahánpur 800 feet (and a goods platform of 800 feet), at Tilhar 500 feet (and a goods platform of 250 feet), and at Míránpur Katra 300 feet. There are two goods sheds at Sháhjahánpur and one at Tilhar. There are drinking wells at every station, an engine-watering well and column at Sháhjahánpur and Tilhar and a tank-house at the first of these stations. Each station has a telegraph office attached to it.

From the commencement of the line in this district to Kaheliá, the first station, a distance of 4 miles, the line runs straight on a slight embankment. From Kahelia to Rosa Junction, 6 miles, it runs almost on the surface with little embankment or cutting. On leaving Rosa Junction the main line curves to the westward and is on a slight bank. It then passes through a mile of cutting (the greatest depth of which is 10 feet) before entering the valley of the Khanaut. This river is crossed by a girder bridge of 10·60 feet openings, at a height above the water level of 22 feet, the river rising $11\frac{1}{2}$ feet in flood. The piers are circular and rest on masonry walls 14 feet in diameter, sunk to a depth below water-level of 40 feet, and are built above that level with a diameter of 10 feet. Iron girders 4 feet in depth rest on these piers, with wooden transverse sleepers to carry the rails, which are placed over the centres of the girders. A planked footway is provided over this, and the same provision is made for all bridges that exceed 60 feet in length. Beyond the Khanaut the line runs through a cutting to Sháhjahánpur station.

From Sháhjahánpur to half a mile west of the Garra river the line runs on a high embankment. Thence to Tilhar station the bank is very slight and the line is straight between the two stations. The Garra river is crossed at 307 miles (from Bonares cantonment) by a girder bridge of 18·56 feet openings, at a height above low water level of $22\frac{1}{2}$ feet, the river rising 13 feet in flood. The piers, masonry walls and iron girders are similar to those of the Khanaut bridge, except that the piers are sunk to a depth below low water of from 70 to 80 feet.

From Tilhar to Míránpur Katra the line keeps close to the surface and is straight. On leaving Míránpur Katra it curves slightly to the east. From Míránpur Katra to the Bahgul bridge, which is at the end of the Sháhjahánpur district, the line is on a moderate embankment. The Bahgul is crossed near the boundary of the district by a girder bridge of 8·56 feet openings and two land spans of 30 feet. The height of rails above low water is $22\frac{1}{2}$ feet, the

river rising in flood 15 feet. The piers are circular and rest on masonry wells 12½ feet in diameter, sunk to a depth below low water of 45 feet. The super-structure is the same as in the Garra and Khanaut bridges.

From Aujhi to Kahelia the line rises 1·30 feet per mile, from Kahelia to Sháhjahánpur 0·96 feet per mile, from Sháhjahánpur to Tilhar 1·04 feet per mile, from Tilhar to Miránpur Katra 1·10 feet per mile, and from Miránpur Katra to Fatehganj 0·75 feet per mile.¹

The railway was commenced in this district in 1869, and was completed and opened right through to Bareilly in November, 1873.

So lately as 1867 there was no metalled road leading into or out of the cantonments, civil lines or city of Sháhjahánpur for a distance of more than a mile and Sháhjahánpur was inaccessible by any kind of wheeled conveyance from every direction. There were the metalled roads through the city, the civil lines and cantonments, and for about a mile out on the Bareilly road in one, and on the Sitapur road in the other direction; but nothing more, excepting the portion of the Rohilkhand Trunk Road between Fatehgarh and Bareilly, which passed through Miránpur-Katra and Jálálabad.

Now Sháhjahánpur is connected by metalled roads with Lucknow through Sitapur on the south-east, with Bareilly through Tilhar on the north-west, with Fatehgarh through Jálálabad on the south-west and with Pawáyan on the north.²

The appended statement shows the metalled and unmetalled roads with the mileage of each in the district, the classification being into 1st class or metalled and bridged; 2nd class or raised and bridged, but not metalled; 3rd class or partly raised and bridged; and 4th class or cart-tracks neither raised nor bridged:—

First class roads.

Name of road.	Mileage within district.	Principal towns and villages on road.
Rohilkhand Trunk ...	31	Enters district in 20th mile from Fatehgarh; passes Jálálabad (26th), Kudniya (33rd), Madnápúr (36th), Miránpur Katra (47th), and leaves the district at the Bahgul river (51st), near Fatehganj (in Bareilly).
Katra branch (usually called the Bareilly road).	19	From Sháhjahánpur to the last, which it joins near Katra; crosses Garra river by a bridge of boats at Nibbia Ghát in the 4th mile; passes Bantlra (7th), Tilhar (13th). Metalled feeders 1½ miles in length connect it with railway stations of Tilhar and Katra.

¹ Note by the late Mr. R. Currie, C.S.

² Settlement Report.

First class roads—(concluded.)

Name of road.	Mileage within district.	Principal towns and villages on roads.
Jalálábád branch (or Fatehgarh road)	21½	First three miles are in cantonments and city of Sháhjahánpur; crosses Garra river in 3rd mile; passes Jannaur (7th), Kánt (11th); and joins Rohilkhand Trunk Road at Jalálábád (25th).
Sítapur road	10	Bridge of boats over Khanaut at Lúdpur ghát in the 1st mile; crosses Oudh and Rohilkhand Railway (4th), giving off the city branch; passes Guri (9th); crosses Sukheta nála (10th). The city branch crosses the Oudh and Rohilkhand Railway at Rosa Junction station and the Khanaut by an old masonry bridge in the city.
City branch	3	
Sháhjahánpur-Pawáyan,	17	First three miles are in cantonments; crosses Khanaut in 6th mile at Sindhauli ghát; passes Sindhauli (7th), Bhakiya (8th), Barágáon (16th), ending at Pawáyan (17th).
Total	101½	

Second class roads.

Sháhjahánpur-Pilibhit,	22	Starts from the Katra road in the 1st mile near the Sháhjahánpur railway station; passes Nigohi (16th); crosses the Katua nála (which forms the district boundary) in the 22nd mile.
Sháhjahánpur-Muhamdi	8	Branches off from the Sítapur road at 2nd milestone; crosses the Sukheta nála by a masonry bridge at Jannapur.
Sháhjahánpur-Sháhabád,	13	Starts from the Sítapur branch road near the masonry bridge (Hakim Mahudi's) over the Khanaut; first 2½ miles are in the city of Sháhjahánpur; passes Rosa Factory (3rd), Misripur (4th), Bádsháhúgar (8th), Seraman (11th) and leaves the district in the 13th mile.
Pawáyan-Khutár	14	Continuation of the metalled road from Sháhjahánpur; crosses the Bhainsi nála by a wooden bridge in 23rd mile (from Sháhjahánpur); the Gámti in 25th mile (temporary bridge of boats or ferry).
Khutár to Oudh boundary.	3	Branches off near the junction of the Sháhjahánpur and Katra with the Rohilkhand Trunk Road; crosses the Oudh and Rohilkhand Railway in 2nd mile; Meona Factory (9th), Khudáganj (10th), and thence to district boundary (12th).
Katra-Khudáganj	12	
Kánt-Madnapur	6	Made as a famine work in 1878; branches off from Jalálábád branch road in the 4th mile and joins the Rohilkhand Trunk Road in the 36th mile from Fatehgarh.
Total	80	

The above are all the through 2nd class roads. There are besides several small local roads, such as one connecting Nibhiaghát with Rájghát, running along the bank of the Garra to Azízganj (4½ miles); a road from the Sháhabád road to Dinapur near Rosa factory (1¾ miles); and the railway feeder from Bádsháhúgar to Kaholiá railway station (2 miles); total of 2nd class roads 91½ miles.

Third class roads.

Name of road.	Mileage within district.	Principal towns and villages.
Pawáyan-Bisalpur (in Pilibhít).	9½	Passes Náhil (5th mile) and crosses the Khanaut at the district boundary (10th mile).
Pawáyan-Gularia ...	20	Leads to Púranpur in Pilibhít; then passes Banda (28th), ¹ Gularia (36th), and crosses the Gúnti at the boundary.
Jalálábád-Dhálghát (on the Ganges).	12	Leads to Farukhabad; branches off from the Rohilkhand Trunk Road in the 26th mile from Fatehgarh; crosses the Rámanga in the 2nd mile; passes Zartapur (5th).
Jalálábád-Kúndaria ...	13	Leads from Jalálabad into the Budaun district; crosses the Bahgul at the 4th mile; Rámanga in 10th.
Pawáyan-Nigohi ...	15	Joins the Sháhjahánpur-Bisalpur road at Nigohi.
Tilhar-Jaintipur ...	10	Raised by famine labor in 1878; crosses the Rohilkhand Trunk Road in its 44th mile from Fatehgarh; crosses the Bahgul near Jaintipur and the Rámanga near the boundary.
Fatehganj-Budaun ...	10	Starts from the 51st mile on the Rohilkhand Trunk Road near Fatehganj Station (Oudh and Rohilkhand Railway); passes Bajhera (7th mile); crosses the Rámanga beyond the boundary, in the Budaun district.
Sháhjahánpur-Paiua ...	2	
Pawayan-Jiwán ...	3	
Total ...	94½	

Fourth class roads.

Tilhar-Khudáganj (15); Tilhar-Nigohi (13); Khutár-Soraman (10); Tilhar-Barkhera (4); Sháhjahánpur-Sháhbáznagar (3); total of 4th class roads 45, grand total 332½ miles.

The above total mileage includes the portions of roads lying within municipal and cantonment boundaries, but the actual mileage maintained by the provincial branch of the Public Works Department is only 318 miles 2 furlongs.

In the following table will be found the distances from Sháhjahánpur of the principal places in the district; the mileage is measured by road :—

Town or village.	Distance in miles.	Town or village.	Distance in miles.
Barágaon ...	14	Khudáganj ...	24
Jalálabad ...	18	Khutár ...	32
Jaláipur ...	24	Kúndaria ...	34
Jamaur ...	4	Mirzapur ...	27
Kahelia ...	10	Nigohi ...	15
Kánt ...	9	Pawáyan ...	17
Katra or Mirápur Katra	18	Rosa ...	2
Khera Bajhera ...	25	Sháhbáznagar ...	3
Khimaria ...	27	Tilhar ...	12

¹ The mileage as from Sháhjahánpur is continued from the 17th milestone at Pawáyan.

The distances from Sháhjahánpur of several smaller places will be found in the final or Gazetteer part of this notice.

There are eight encamping-grounds for troops in the district : four on the Rohilkhand Trunk Road, one at Jalálabad, the second at Madnápur and the other two in Tilhar ; one in Sháhjahánpur cantonments ; two on the Sháhjahánpur-Jalálabad road, at Kánt and Jalálabad ; and one at Guri on the Sháhjahánpur-Sítápur road. Supplies are plentiful at all except Madnápur and Guri. Carriage is available up to 400 carts and 500 ponies on a fortnight's notice to the district authorities.¹ There is only one dák bungalow in the district, and that one is in the Sháhjahánpur cantonments.

There are rest-houses for natives on most of the main roads, but none of them call for special remark except the large masonry *sarái* at the entrance to the city of Sháhjahánpur, which was built in 1823 by Nawáb Mirza Hakím Mahdí Ali Khán, the full title of the minister of the King of Oudh, who has already been mentioned in connection with the masonry bridge over the Khanaut.

The only masonry bridge of importance on the roads is that just referred to over the Khanaut. It has 33 arches of 6 to 23 feet of span, the breadth of the roadway is 23 feet and the height of the bridge at the middle arch 28 feet. A description of the railway bridges has already been given. Following precedent a few details of military importance are given, and the annexed statement² shows the manner in which the principal roads cross the principal streams, with the breadth and depth of rivers and the nature of their banks :—

Road.	River.	Means of transit.	Flooded season.		Dry season.		Character of	
			Breadth.	Depth.	Breadth.	Depth.	Bank.	Bed.
1st Class.			Feet.	Feet.	Feet.	Feet.		
Sháhjahánpur-Jalálabad.	Garra ...	Bridge of boats all the year round except in very heavy floods.	1,730	30	105	8	One bank high and well defined ; the others shelving.	Sand.
Sháhjahánpur-Katra branch to Rohilkhand Trunk Road, Nibhiaghát.	Ditto...	Ditto ...	Do.	Do.	Do.	Do.	Do.	Do.

¹ Mr. Currie's notes.

² Kindly furnished by Mr. S. Peart, District Engineer.

Road.	River or stream.	Means of transit.	Flooded season.		Dry season.		Character of	
			Breadth.	Depth.	Breadth.	Depth.	Bank.	Bed.
<i>1st Class—(concluded.)</i>			Feet.	Feet.	Feet.	Feet.		
Sháhjahánpur-Sitápur road.	Khanaut ...	Bridge of boats kept up during whole rainy season usually.	1,320	27	60 to 90	8	Hard clay, well defined.	Clay.
Sháhjahánpur-Pawáyan road.	Ditto ...	Ditto, but only ferry during rains.	Do.	Do.	Do.	Do.	Do.	Do.
<i>2nd Class.</i>								
Sháhjahánpur-Pilibhit.	Khaimúá,	Masonry bridge (4 spans of 32 feet each.)	350	18	Dry.	Dry.	Clay ...	Do.
Ditto (at the district boundary).	Katná ...	Ferry ...	1,380	27	30 to 50	10	Do.	Do.
Sháhjahánpur-Muhamdí at boundary.	Sukheta ...	Masonry bridge (3 spans of 30 feet each.)	790	11 to 12	Dry.	Dry.	Do.	Do.
Sháhjahánpur-Sháhábád.	Seramaú ...	Masonry bridge (15 feet span).	90	10	Do.	Do.	Do.	Do.
Pawáyan-Khutár.	Bhainsí ...	Wooden bridge five spans of 20 feet each.	570	15	30	3	Do.	Sand.
Ditto ...	Gúmti ...	Bridge of boats in dry season and ferry in rains.	2,600	27	45	11	Do.	Do.
Katrā to Khudáganj.	Bhaksí ...	Masonry bridge (15 feet span.)	310	14	Dry.	Dry.	Do.	Clay.
<i>3rd Class.</i>								
Pawáyan-Bisalpur.	Khanaut ...	Ford in dry season: boats occasionally in rains.						
Pawáyan-Gularia	Gúmti ...	Ditto.						
Jalábad-Dhaughát.	Rānganga,	Bridge of boats in dry season, ferry in rains.	2 to 2 miles	15 to 45	500 to 700	5 to 24	High; right bank clay, left bank sand.	Sand.

Road.	River.	Means of transit.	Flooded season.		Dry season.		Character of	
			Breadth	Depth	Breadth	Depth.	Bank	Bed.
3rd Class-(concluded.)			Feet.	Feet.	Feet.	Feet.		
Jalálábád-Kándaria.	Rám-ganga,	Ferry ...	...	...	...	...	Shelving, sandy.	Sand.
Pawáyan - Nigohi.	Khanaut...	Ford in dry season; ferry in rains.						
Fatehganj-Budaun.	Rám-ganga,	Bridge of boats in dry season and ferry in rains						
4th Class.								
Khutár - Serámau north.	Katna ...	Ferry in rains; fordable in cold weather	710	23	15 to 25; some times runs dry.	2 to 4	Clay ...	Clay.
Tilhar-Nigohi.	Garra ...	Metallic dip.						
Ditto ...	Garra ...	Ferry ...	620	14	10 to 20	2 to 5; some times runs nearly dry.	Do. ...	Sand.
Ditto ...	Unaria ...	None; generally dry.						

The principal public ferries are at the following places:—On the Garra river at Rájghát, Nibhiaghát, Kakraghát, Urelaghát, and Khirkighát, all immediately below the city, the first named (Rájghát) being on the Sháhjahánpur-Jalálabad and the second (Nibhiaghát) on the Sháhjahánpur-Bareilly road; on the Khanaut at Sindhanlíghát on the Sháhjahánpur-Pawáyan road; and on the Rám-ganga at Kolághát near Jalálabad, at Singahághát near Khandar, and at Barhau a few miles below Kolághát, but not on any well-known road. Dháíghát on the Ganges is in the neighbouring district of Farukhabad.

The receipts realized from the forries, pontoon bridges and bridges-of-boats in the district and the expenditure on repairs, renewals, and maintenance is shown for five years in the appended statement:—

	Receipts.	Expenditure.	Net income to Government.
	Rs.	Rs.	Rs.
1875-76	10,580	4,363	7,447
1876-77	12,375	1,639	10,736
1877-78	13,418	2,848	10,570
1878-79	13,258	1,838	11,420
1879-80	14,165	630	13,535
1880-81	12,460	1,259	11,201

In May, 1879,¹ a new principle was introduced, under which the lessees are required to supply the boats and plant required for the ferries. The new

¹ Government Resolution No. 631 ^{Bd.} _{C.}, dated 17th May, 1879.

system can only be gradually adopted, as formerly the boats and plant generally belonged to Government. It is considered that in the long run economy will be effected by the change.

The climate is very similar to that of most parts of Oudh and Rohilkhand, drier than that of Lower Bengal, but moister than that of the Doáb. The country throughout the year, except in the months of May and June (till the rains come on), has some pretensions to looking green and fresh, and at any rate is not brown and parched like the Doáb. It is quite an exception for two full months to pass at any time of the year without some rain, and usually the winter rains are pretty regular and copious about Christmas time, or during the first fortnight in January.

The description given by Mr. Moons of the Bareilly climate is almost equally applicable here. It has been quoted at length in a preceding volume.¹ The notable exception to the general heathiness of the climate is, as already mentioned, the northernmost parganah, Khutár, which, from its proximity to the Taráí forests and also the presence of a large forest-area in the parganah itself, is very malarious. Bad fever and ague prevail there in September and October and also, but generally in a less severe degree in April and May. The northern parts of parganah Pawáyan, adjoining Khutár, have a climate very similar to that of Khutár, but not quite so bad. Some parts of Jalálabad about the Sot, and between the Sot and the Ganges, are unhealthy, and this is probably attributable in some measure to the water-logging of the country by damming the Sot for irrigation, but also in part to the heavy floods of the Ganges and Sot.

The regular rains generally set in about the 15th of June and continue, without any considerable break or cessation of more than two or three days at a time, up to the middle or end of September.

The average annual rainfall varies for each tahsíl, as will be seen from the following statement :—²

Tahsíl.					Number of years on which average is struck.	Average annual rainfall.
						<i>Inches.</i>
Pawáyan	...	...	...	...	17	37·68
Tilhar	...	...	...	...	17	36·04
Sháhjahánpur	...	...	...	...	17	38·15
Ditto	...	...	...	...	31-33 ⁴	38·61
Jalálabad	...	...	...	...	17	33·37

¹ Gazetteer, V., 534.

² Taken from printed tables compiled by Mr. S. A. Hill, B. Sc., Meteorological Reporter to Government, North-Western Provinces.

³ i. e., for some

months the registers are for 33, and for other months only for 31 or 32 years.

How little the average can be depended upon for foretelling the probable rainfall will be apparent from the following table, which shows the monthly and annual fall for each of the years 1876-80 :—

Rainfall statement of the Sháhjánpur District from 1876 to 1880.

	Pawáyan.					Tilhar.					Sháhjánpur.					Jalálábad.				
	1876.	1877.	1878.	1879.	1880.	1876.	1877.	1878.	1879.	1880.	1876.	1877.	1878.	1879.	1880.	1876.	1877.	1878.	1879.	1880.
January	0.3	3.0	2.0	0.1	...	...	2.4	1.6	0.3	0.2	...	2.5	1.8	...	...	...	1.6	1.1	...	...
February	...	0.7	0.6	0.3	1.7	...	0.8	1.5	1.0	1.1	...	1.5	1.2	0.5	1.8	...	0.2	0.7	...	0.5
March	0.3	1.2	0.9	0.2	...	1.4	0.8	0.1	0.5	...	0.3	1.7	0.4	0.2	...	0.2	0.7	0.1	0.1	...
April	0.2	0.3	0.9	...	...	0.9	0.7	1.1	...	...	0.5	0.2	1.2	...	...	0.7	0.2	0.9	...	...
May	0.1	...	1.9	0.2	0.5	0.5	0.1	1.4	0.5	0.6	0.4	0.7	1.1	...	0.1	0.3	0.2	1.7	...	1.7
June	0.4	6.6	1.4	8.4	2.1	0.8	2.7	3.6	2.6	2.9	0.6	2.3	3.2	2.2	1.4	0.4	1.0	4.1	6.0	3.8
July	4.2	0.4	13.0	25.8	6.8	6.5	1.3	12.4	25.0	5.7	9.5	2.6	18.1	24.8	11.6	12.2	2.5	11.8	23.0	9.4
August	6.7	5.7	6.4	25.9	2.1	6.2	0.5	9.1	21.9	0.9	8.2	0.8	11.9	22.3	1.3	10.2	2.9	10.6	15.9	0.5
September	7.1	...	12.5	5.3	4.7	4.6	1.6	14.0	14.9	4.6	6.6	1.9	15.8	13.8	5.9	7.6	...	13.8	5.1	7.6
October	1.0	4.6	...	5.3	...	2.6	4.0	...	5.6	...	0.4	4.7	...	5.7	...	0.9	3.6	...	2.6	...
November	...	0.3	...	...	0.3	...	0.5	...	...	0.1	...	0.1	...	...	0.5	...	...	...	...	...
December	...	2.6	...	0.2	0.5	...	3.6	...	...	0.7	...	3.2	...	...	0.5	...	2.4	...	...	...
Total	20.3	25.4	39.6	71.7	19.0	23.5	19.0	44.8	72.3	16.8	26.5	22.2	54.7	69.5	23.1	32.5	15.4	44.8	52.6	23.5

The following are the only records of temperature forthcoming;¹ no regular meteorological observatory has ever been established and these were taken at the hospital :—

Mean monthly temperatures.

Year.	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Year.
1851	48.0	55.5	61.5	72.5	84.3	94.8	86.0	90.0	82.0	78.0	68.4	62.6	73.6
1854	64.4	63.5	73.5	84.1	88.4	89.0	85.4	83.1	82.8	76.6	66.8	61.0	76.5
1855	56.0	...	...	...	..	..	...	...	...	...	...	...	...
Mean	56.1	59.5	67.5	78.3	86.3	91.9	85.7	86.5	82.4	77.3	67.6	75.1	75.1

The Sháhjáhpur district is entirely within the great Indo-Gangetic plain at an average elevation above sea-level of about 550 feet.
 Geology. The spirit-levelling operations of the Great Trigonometrical Survey have been already mentioned.

The slope is generally from north-west to south-east, and this is naturally the course of the principal rivers and streams. In the northern part of the district, bordering on the Taráí and partaking of its characteristics, water lies near the surface. The central portion is well drained; but in the south, between the Rámanga and the Ganges, the country is low and water-logged. Our knowledge of the geology of the Gangetic plain is mainly confined at present to the surface. Whether it corresponds to an eocene sea, which has been filled up by deposits brought in by rivers, or whether its depression is of contemporaneous origin with the disturbance and contortion of the Himálayas and the other extra peninsular ranges, cannot be decisively answered by the geologists who have most recently discussed these questions.² They incline however to the latter opinion, basing their view on the close connection they find to exist between the physical features of the two areas: and especially does the coincidence in general outline—the parallelism in fact between the great area of depression and the ranges north, east and west of the great plain—seem to tend to confirm this view. Here we can only indicate very briefly the line of argument and quote the summing up :—

“It is not unreasonable to believe,” write Messrs. Mellicott and Blanford,³ “that the crust movements to which the elevation of the Himálayas, and of the Panjáb, Sind and Burmese

¹ Mr. Hill remarks on them :—“Although the means agree fairly with those of Bareilly, Lucknow, and other stations, the variations are too great” for the figures to be of much value.

² See Mellicott and Blanford's *Manual of the Geology of India*, I., lxxi.

³ *Ibid.*

ranges are due, have also produced the depression of the Indo-Gangetic plain, and that the two movements have gone on *puri passu*. That the depression of the deltaic area of the Ganges is still in progress is shown by a series of facts.....; and it has already been suggested that the disturbing forces affecting the Himālayas are still in action."

But this conclusion as to the probable contemporaneous origin of the depression and elevation must not be confounded with any presumption to be derived therefrom as to the relation of cause and effect between them. By a calculation too elaborate for repetition here it is shown that the depression of the Gangetic plain could only have produced a lateral movement of 126 feet, and have raised the Himālayas to an elevation of 7,000 feet only, provided all the lateral movement was expended in producing elevation. The scientific conclusion seems to be that both facts were due to the same forces, without the one being in any way the cause or effect of the other.

PART II.

PRODUCTS OF THE DISTRICT: ANIMAL, VEGETABLE AND MINERAL,

A SCIENTIFIC list of the fauna of the Doāb has been given in the introduction to the fourth volume of this series, and a more complete list of the Himālayan and sub-Himālayan species will be found in the volumes dealing with the Kumaun Division. It would be needless repetition, therefore, to do more here than note a few unscientific details which may yet have some popular interest.

Leopards are not uncommon in the tracts of *sāl* and other jungle in the north of the district; a wandering tiger may still sometimes visit these jungles and the lynx has been shot in parganah Khutār, but these larger animals of the feline tribe are seldom to be met with in the district. Spotted deer (*chital*, H.; *Axis maculatus*) inhabit the tract just mentioned and the nilgai (*Portax pictus*) and wild boar are found in small numbers in the patches of *dhāk* jungle scattered about the district. The hog-door is occasionally found and the four-horned antelope has been shot in the district. The common antelope is met with in small numbers almost everywhere, but large herds are found only on the highlands near the river Gúmṭi and in the valley of the Ganges. The bustard has been shot and the florican and the lesser florican are occasionally seen, and hares, black and grey partridge, quail, the small sand-grouse and peafowl are to be found almost everywhere. The large sand-grouse is also sometimes shot.

The large ponds and marshes abound in waterfowl of all sorts, several kinds of geese, eight or ten different kinds of ducks, and several species of teal and snipe, and afford excellent sport for some four months during the cold season.

A few deaths by wolves are recorded each year, but wolves are not numerous. Snakes figure more prominently as destructive agents.

The deaths, according to a statement supplied by the magistrate, numbered as follows in each of the years 1876-81 :—

Year.					Wild animals.	Snakes.	Total.
1876	...	...	...	...	32	84	116
1877	...	...	...	...	21	89	110
1878	...	...	...	...	13	69	82
1879	...	...	...	...	7	106	113
1880	...	...	...	...	10	141	151
1881	...	...	...	...	2	131	133

Rewards on the usual scale are offered for the destruction of wild animals (tigers, leopards, wolves and bears), but are seldom earned, as very few of these animals are now to be found in the district.¹

The horned cattle of the district are small and much inferior to those south of the Ganges. The cost of bullocks of the kind used ordinarily in agriculture is from 8 to 25 rupees each. Domestic cattle. The best are found in parganah Khutár, where attempts to improve the breed have been made. This was also done at the Rosa factory by Mr. Carew in 1866, and by Government in 1867, but the climate proved unfavorable to the attempt, the imported animals dying out. Camels are little used for the same climatic reason. Sheep and goats are very small. Good horses are not now bred in the district, although tradition tells of a valuable breed that existed thirty or forty years ago. Stud stallions are, however, kept at Khandar in Jalálabad and at Bhitára and Bhúria in Tilhar.

As the subject of fishes has been treated with much brevity in previous memoirs, the following *resumé* (condensed from Dr. Day's excellent work) may not be out of place, and it will also serve for the succeeding district-notices. The great mass of fish residing in the fresh waters of India are *siluroids* or scaleless fishes and *cyprinidae* or carps. The former are also popularly termed cat-fishes from their being provided with a number of feelers or long barbels arranged around the mouth. They mostly prefer muddy to clear water, and the more developed the barbels, the more these fishes appear adapted for an inland and muddy residence. The feelers just mentioned are apparently employed to facilitate movement in the mud, and as these fishes have less use for their eyes than forms that reside in

¹ As these pages are passing through the press the first systematic attempt is being made to exterminate venomous snakes by entertaining for the purpose a staff of Kanjars or men of similar caste.—(Letter of Officiating Secretary to Government, No. 2478, dated 22nd July, 1882).

clear water, those organs remain largely undeveloped. In some specimens the skin of the head is found to pass over the eye without any trace of a free orbital margin—a circumstance that may, however, be due to age. Many of these fishes are credited with causing poisonous wounds, either from venom excreted or from intense inflammation caused by their jagged spines. Their respiration is carried on in two ways, either by using the air in solution in the water, or by taking in atmospheric air direct at a special organ where it oxygenates the blood, which can be returned for use into the general circulation without its going through the gills. Those provided with such a special organ are the true amphibious fishes, and they are represented among the Siluridæ by such forms as the *Clarius* and the *Saccobranchus*. The character adopted for subdividing the genera of both siluroids and carps is the presence or absence of any bony encasement of the air-vessel (not respiratory air-sac). The *patharchata* and *singhi* are examples of common siluroids. The *Cyprinidæ* as a rule thrive better in clear water, but many species of this family also obtain their subsistence in muddy places, for which their barbels may prove of considerable assistance. But there are few members of this family who are such foul feeders as the siluroids: consequently the carps may be deemed more wholesome and would be greatly preferable were it not for the numerous bones with which they are provided.

The task, however, of identifying the various native names—differently pronounced in neighbouring districts or even in neighbouring villages—with the scientific names of the species, is one that has yet to be performed, and we must be content for the most part with giving the native names.¹ The lists given for the neighbouring districts of Budaun² and Farukhabad³ might serve equally well for this district, although the local names in the mouths of an absolutely illiterate class like the fishermen must differ somewhat in form, the same name being often pronounced very differently even by the same person at different times.

The following are the local names of the principal fish found in the rivers and lakes of the district, as given by a local authority⁴:—*Rohu*, *bosini*, *lānchi* (or *lapki*), *saunri*, *dīngār* (or *dighār*), *bām*, *patharchata*, *mūyri* (or *mūngri*), *jhīngā*, *chāl*, *gonch* (or *gochh*); these are all represented in the lists of Budaun and Farukhabad fish. The following are apparently new names:—*Kaunohi*, *musūnri*, *katinna*, *malgā*, *chait*, *chand-bijlā*, *bajār* (or *garai*), *bhūr*,⁵ *parmūthnā*, *maibidā*, *jhāwar*, *khurmā*.

¹ A few of the scientific names are given in the Moradabad district notice (Part II.) *quod vide*. ² Gaz., V., 20. ³ Gaz., VII., 33. ⁴ The late Mr. George Butt.

⁵ Included in Etāwah and Mainpuri lists, Gaz., IV., 245, 502.

From an account of these given by a local contributor¹ we learn that the kaunchi (*Labeo calbasu*) is found in all ponds and rivers and attains a length of three feet; the katinna (*Macrones tengara*), the malga (*Rhynchobdella aculeata*), which grows to about a foot in length, the chand-bijla (*Ambassis ranga*), the bajár or garaí (a variety of *Ophiocephalus*, probably *O. gachua*), the parnúthná (*Gobius giurus*), and the jháwar (*Macrones seenghala*), are common in all rivers and in many ponds throughout the district. The chaití is said to be a species of *barbus* of a red colour which is very much intensified after death; it attains about three inches only in length and is found everywhere. Of the other fish (musúnri, mailúá, and kharma) no information could be obtained.

Kahárs amongst Hindus and Bhatíáras amongst Musalmáns are the chief fishing castes, and fishing forms a principal although not the sole means of their livelihood. The three twice-born classes of Hindus (Brahmans, Rájpúts and Banias) excepted, all Hindus eat fish, and even of the Brahmans Kamanjias do not disdain it or consider themselves forbidden by their caste to eat it. From August to December is the regular fishing season and the annual consumption of the district is stated approximately at 30 to 40,000 mannds.

Dr. Day in his report on the fresh-water fishes and fisheries of India and Burma (1873) has given full accounts of the various appliances, including what he terms fixed engines and dams across streams, as well as nets of the kinds described in previous volumes² of this series.

The local names given to the kinds in use in this district are as follows:—*ghumta*, a common casting net, with a mesh of $\frac{1}{3}$ inch, made of cotton-thread; *bhakkua*, a larger kind, with a mesh of $\frac{1}{2}$ inch and constructed of hemp string; *pandi*, a drag-net for small fish made of cotton thread, with a mesh of $\frac{1}{4}$ inch; *ghasla*, a larger sort, of hemp and meshes of one inch; *jalia*, a net, with meshes of $\frac{1}{3}$ inch, stretched between two bamboos and dragged along by two men; *jalka*, a large drag-net with equally small meshes, made partly of cotton and partly of hemp; *kurhera*, a still larger one, with meshes of one inch; *binhor*, used in nálas and made of cotton-thread with meshes of $\frac{1}{3}$ inch and less; *tappár*, a net fixed at the bottom of a bamboo—cane frame, with meshes of $\frac{1}{3}$ inch, used in shallow water; and *kurcha*, a conical basket open at both ends.

The question whether a close season should not be enforced to prevent the waste of fish by the wanton destruction of the young fry is discussed in Dr. Day's report.³ The collector

¹ Mr. D. C. Baillie, C.S.

² *c. g.*, Gaz., VII., 33.

³ Dr. Day's Report, p. 152.

of Sháhjahánpur stated in 1868 that the imposition of a duty on fish would be the best means of protecting them, and this measure would not be quite without precedent, as in the Panjáb a license-fee or duty on nets is levied,¹ with apparently some effect in diminishing the waste of fish. The enforcement of a close season during May, June, and July would be a desirable measure, and it is in the power of the zamíndars to put a stop to fishing in their villages if they choose; but a special law would be required to compel them to do so.² These remarks apply chiefly to the river-fisheries, but large numbers of fish are found in the tanks and ponds scattered over the district and, as the water is drawn off for irrigation during the cold-weather months, these are caught not only with drag and casting nets but even by hand.

How it happens that the supply of fish re-appears every year in tanks

Mode of existence which have more or less completely dried up before the
in the dry season. rains is a question which must often have presented itself
for solution. Dr. Day's remarks on this subject³ deserve quoting:—

“A curious phenomenon in Indian fresh-waters and one which has never been satisfactorily explained is the sudden appearance of healthy adult fish after a heavy fall of rain, and in localities which for months previously had been dry. When pieces of water inhabited by fish yearly dry up, what becomes of them? On 18th January, 1869, when examining this question, I was taken to a tank of perhaps an acre in extent, but which was then almost dry, having only about four inches of water in its centre, whilst its circumference was sufficiently dried to walk upon. The soil was a thick and consistent bluish clay, from which, and not nearer than 30 paces to the water, five live fish were extracted from at least two feet below the surface of the mud. They consisted of two of the *Ophiocephalus punctatus* and three of the *Rhynchobdella aculeata*. All were very lively and not in the slightest degree torpid; they were covered over with a thick adherent slime. Amongst the specimens of fish in the Calcutta Museum is one of *Amphipnous cuchia*, which was dug up some feet below the surface of the mud, when sinking the foundation for a bridge. If when the water failed fish invariably died, the tanks would be depopulated the succeeding year, unless a fresh supply was obtained from some other source; whilst the distance from other pieces of water at which they re-appear excludes, in many instances, the possibility of migration, which must always to a certain extent be regulated by distance, time and other local circumstances. Some species, especially “compound breathers,” are able to live in liquid mud, which they cannot employ for the purposes of aquatic respiration. The practical question is whether, when food and water fails, some fish do not estivate until the return of a more favorable season. Natives of India assert that they do thus become torpid in the mud. As the water in tanks becomes low, the fishes congregate together in holes and places in which some still remains, where they may be frequently seen in numbers huddled together with only sufficient water to cover their dorsal fins. If disturbed they dive down into the thick mud, so that a net is often found ineffectual to take them. The plan employed to capture them is for

¹ Dr. Day's Report, p. 152.

² *Ibid.* No measures have in fact been adopted to prevent the waste of fish. (Note by Mr. J. S. Porter, C.S., Collector of Sháhjahánpur).

³ *Ibid.*, pp. 28-29.

the fisherman to leave the net in the water and to walk about in the surrounding thick mud ; in time they come to the surface to breathe and fall an easy prey. As the water gradually evaporates the fishes become more and more sluggish, and, finally, there is every reason to believe that some at least bury themselves in the soft mud, and in a state of torpidity await the return of the yearly rains. Many other animals which possess a higher vitality than fish aestivate during the hot months, as *Batrachians*, the *Emys*, the *Lepidosiren annectens*, and some of the *crocodiles*. Molluscs and land-snails are commonly found in this state during the hot and dry seasons."

For the natives of the plains of Asia fresh fish has been held on high authority to be more suitable as food than the flesh of sheep, Fish as food. pigs and poultry, although the reverse is asserted regarding European races.¹ It is a popular error to suppose that the natives of India prefer small fish to large ones—a supposition which has been advanced as an argument against the introduction of measures to prevent the destruction of small fry. The disproof of this idea may be found in the fact that nowhere throughout India do small fresh-water fishes obtain so great a value as large ones, taking weight for weight. On the contrary larger fish are more valuable, as they do not need to be consumed so quickly ; the smaller ones from their immaturity decomposing very rapidly.

That fish-eating sometimes sets up poisonous symptoms may be owing to one of several causes. It may arise from the conditions of the fish eaten, irrespective of its being diseased, or its flesh having undergone putrefactive changes : as, for example, some kinds are very unwholesome in the breeding season. But generally these symptoms are traceable to partial decomposition of the fish or to some substance the fish has swallowed. Thus eels often feed upon very foul food and their flesh has been known to occasion very dangerous symptoms. Fishes with accessory breathing organs or cavities, whether acanthopterygians or siluroids, are those as a rule most esteemed by the natives. Amongst the acanthopterygian or spiny-rayed families all that are found in the fresh-waters appear to be adapted for food without occasioning deleterious effects. The *siluridæ* or scaleless fishes are forbidden by their law to Jews and Musalmáns, but the latter do not invariably respect the prohibition. Thus in Sind they eat all siluroids that have well-developed gill-openings, excusing themselves by reference to another prohibition of their Prophet's, which forbade the eating of animal-flesh with the blood, and alleging that the Prophet himself cut the throat of these fish out of regard for them. The siluroid magar (*Clarius*) and the singhi (*Saccobranchus fossilis*) hold a high place in native estimation for convalescents. Some of the larger species of *Macrones* and *Arius* are not esteemed, as they consume ordure whenever procurable : perhaps, indeed, the consumption

¹ Dr. Day's Report, p. 249.

of these kinds of fish may tend to spread cholera if the fish are eaten before being thoroughly cleaned or cooked. Their flavor is generally insipid and, with the exceptions mentioned, may be held to be unwholesome, being as a rule rather rich or else hard and indigestible. A further exception must be made in favor of the singála (*Macrones aor*), which is in some localities excellent, while the absence of bones renders it the more acceptable. The carps (*cyprinidæ*) are all more or less useful as food, but differ widely in gastronomic value, and especially near the mountain region does their value become impeached, at least when eaten by strangers to the neighbourhood. Strange enough eels (*Muraenidæ*), despite their repulsive appearance, are not reputed unwholesome. Cartilaginous fishes are rejected by all but the very poorest. Dr. Day thinks there is no good ground for the popular idea that leprosy is caused by eating putrid fish.¹

For a complete scientific list of the botanical products of the district the introduction to the fourth volume and the lists in Volume X. (Kumaon) must be consulted.

A list of some common indigenous trees with the vernacular, English and botanical names is appended²:

Name in vernacular.	English name.	Botanical name.
Am	Mango	Mangifera indica.
Amaltás	...	Cassia (Cathartocarpus) Fistula.
Aonla	...	Phyllanthus Emblica.
Anjain	...	Bauhinia (Phanera) variegata.
Asaina	...	Terminalia tomentosa.
Babúl or kîkar	Thorny acacia	Acacia arabica.
Bahera	Beleric myrobalan	Terminalia bellerica.
Bakain	...	Melia Azedarach.
Bâns	Bamboo	Bambusa arundinacea.
Bargat	Banyan	Ficus indica.
Barhal	Jack-fruit tree	Artocarpus Lakoocha.
Bel	Wood apple	Ægle Marmelos.
Beri	...	Zizyphus vulgaris.
Dhák	...	Butea frondosa.
Gûlar	Wild fig	Ficus glomerata and F. virgata.
Gondni	Sebester plum	Cordia Rothii.
Hârsinghâr	Weeping night-flower	Nyctanthes Arbortristis.
Inli	Tamarind	Tamarindus indica.
Jâman	Wild plum	Eugenia Jambolana.

¹ The opposite opinion is held by other medical authorities and the subject will be found briefly discussed in Part III. of the Moradabad notice under the head "Sanitary statistics."

² From Settlement Report verified by Mr J. F. Duthie. The reader who would pursue this subject is referred to the excellent "Manual of Indian Timbers" by Mr. J. S. Gamble, Officiating Conservator of Forests, Bengal (1881), and the numerous authorities there mentioned.

Name in vernacular.	English name.	Botanical name.
Kachnár ...	...	Bauhinia (Phanera) purpurea.
Kaith ...	...	Feronia Elephantum.
Kathol ...	Jack-fruit tree	Artocarpus integrifolia.
Khajúr ...	Wild date	Phoenix sylvestris.
Khirmi ...	...	Mimusops indica.
Koroh ...	...	Shorea (Vatica) robusta.
Lasora ...	...	Cordia Myxa.
Mahua ...	...	Bassia latifolia.
Manlsiri or Mulsári ...	...	Mimusops Elengi.
Nim ...	...	Melia Azadirachta.
Pákhár ...	Citron-leaved Indian fig	Ficus infectoria.
Pípal ...	Sacred fig	Ficus religiosa.
Semal ...	Silk cotton	Bombax malabaricum.
Shaktút ...	Mulberry	Morus indica.
Shisham ...	Indian rose-wood	Dalbergia Sissoo.
Siris ...	Siris	Albizia Lebbeck.
Tenda ...	Ebony	Diospyros Melanoxylon.
Tun ...	...	Cedrela Toona.

From the above list are excluded the strictly garden fruit trees, both foreign and Indian, such as the plantain, various kinds of oranges and limes, the lokút (*Eriobotrya japonica*), guava and pomegranate, all of which are found in private gardens near all the large towns and villages. Similarly, as not indigenous to the district, although they thrive well in it, have been omitted the teak (*Tectona grandis*), the coral-tree (*Erythrina stricta*), the cork-tree (*Millingtonia hortensis*) and several others introduced by a former district officer many years ago.

The principal timber trees, the wood of which is in most general use for making all kinds of agricultural implements, are the kinds of wood used. mango, bamboo, babúl (or kíkár) shisham and tún. To a less extent are used the asaina, bel, dhák, tamarind, jáman, koroh, nim, mahua, and the three varieties of fig, the pákhár, pípal and gúlar.

Mango, while it is the most plentiful, is the least desirable of woods, being easily destroyed by white-ants and wood insects. It is extensively used as fuel by the sugar-refiners.

It was scarcely correct to include the bamboo among timber-trees, seeing that it is, strictly speaking, a giant reed rather than a tree. Its many uses need not be enumerated here, but the chief of them are for roofing houses and making screens and basket-work.

The babúl flourishes chiefly in parganah Jalálabad, between the Rám-ganga and the Ganges, where it grows to a large size. The wood, owing to its hardness and weight, is

especially adapted for naves of wheels and agricultural purposes generally. It makes excellent fuel, burning slowly, but throwing out great heat. Its charcoal is inferior to none. The bark is used for tanning and in making wine.¹

Shisham is a hard, heavy, dark-colored, well-grained wood, and a favorite material for substantial household furniture, as when well-seasoned it is almost perfectly proof against white-ants and wood insects. It is largely used for gun-carriages.

Tún. Tún is also a favorite wood for furniture: it is light but strong, of a dark color and distantly resembles mahogany.

Asaina and koron grow only in the forests of Pawáyan and Khutár, chiefly in the latter; they do not attain any great size and are chiefly used for long poles (*bulli*) and for making light country-carts and for door-frames, as well as for charcoal. The best but most expensive charcoal is made from the tamarind, koroh, and babúl.

The fruit of the numerous fruit-bearing trees already enumerated—the mango, aonla, bél, beri, jack-fruit, wild fig, gondni, tamarind, wild plum, khirni, wild date, kaith, lasora, mahua, mauksiri and mulberry—is largely preserved or pickled, as well as eaten in the raw state.

The flowers of the dhák, weeping nyctanthes and tún are used for dyes, and medicinal purposes are subserved by the fruit of the analtás, bahera and bél, as well as by the bark of the kachnár and mauksiri, the leaves of the ním, and the oil extracted from the seeds of the last.

The mahua is found chiefly in the unreclaimed or recently reclaimed patches and in the forests of the northern part of the district. It is gradually disappearing and its flowers are little used in this district for distilling purposes, unrefined sugar being here preferred by the manufacturers of country liquor.

The somal tree is to be found everywhere, but flourishes chiefly in the north. The silky fibre (silk-cotton) produced by it is largely used for stuffing pillows and cushions and has

¹ Dr. Fallon is the authority for the last statement.

the advantage over cotton of greater elasticity, so that it does not so soon become matted. On the other hand it is deficient in warmth.

Before passing to the cultivated crops a few
 Wild products. of the wild products of the district may be briefly
 noticed.

Singhára nuts, water-chestnuts or water-caltrops (*Trapa bispinosa*), are
 Singhára, grown in most of the small ponds and in parts of
 the large ones. For these ponds as high rent is often
 paid by the Dhímar or Kahár caste as for an equal area of good cultivated
 land.

Another product of the larger ponds is a species of wild rice called *pasúl*
 Wild rice. or *pashi*, said to be generally used by Hindus at fast
 times.¹

There is, too, a species of grass which also grows spontaneously in shallow
 Sánwán. marshes and along the edges of large ponds, the seed
 of which (called *sánwán* or *jhárwa*) is gathered and
 eaten by the poor.

The flower of the dhák tree (*Butea frondosa*) is
 Dhák-tree. used for dye and the gum for mixing in indigo and
 other dyes, and for other purposes.

The best thatching-grass is called gándar² or panni. It grows chiefly in
 low-lying land where water collects during the rains,
 Grasses: Gándar. which would, if cultivated, produce only common rice,
 and that too very liable to be destroyed by floods. This grass, however, is a
 valuable product, especially near the city and cantonments. It is described³
 as a flat-bladed grass growing to about 3 and 3½ feet in height with a reddish
 tinge in it and, for a grass, not very hard or coarse. From its stalk are
 made the common hand-brooms (*sínk*) universally used by sweepers; but
 only the best gándar, growing in moist low-lying land, affords stalks of the
 requisite size. Dr. Fallon states that the root supplies the familiar *khus* for
tattis.

Another common grass, also used for thatching, is the káns. This is not
 Káns. identical with the destructive grass of the same name
 common in Bundelkhand and the lower Gangetic Doáb,
 but is a grass growing to a height of 5 or 6 feet and even higher, round, coarse,
 and brittle, and seldom carried to any distance, but used by the poor for

¹Settlement Report and Dr. Fallon's H.-E. Dictionary.
gánraur; the botanical name is *Andropogon muricatum*, Fallon.

²Otherwise spelt *gándal*, *gánjar*,
³Settlement Report.

thatching their huts in villages where better kinds are not easily obtainable. It breaks and rots much more speedily than does the gándar.

The third thatching-grass, called the *sarkandá* or *sarkara*,¹ grows chiefly in the half-formed sandy valleys of rivers, but also in any sandy damp places, and is valuable from the numerous economic purposes which it serves. Thus one important use to which the entire plant is put is that of protecting gardens and fields, especially those of which the soil is very sandy and so is liable to be carried away by high winds. The ordinary height to which the reed grows is 12 or 14 feet, but exceptionally it attains 18 or even 20 feet. The stalk or reed, called *senha*, is put to various uses: the top part for a length of about 5 feet is made into screens (*sirká*), while from the stronger and stouter lower part couches, chairs and stools are made. From the top part also is made string (*múnj*), but generally before it has flowered, ripened and turned yellow. The local supply of this useful grass is insufficient and quantities of it are imported from across the Sárda, where in the Nepal *tardá* there are "perfect seas of it."² Screens are also brought ready-made from the same quarter. One more grass—the *beb*—claims passing mention, as although it does not grow within the district, it is largely brought over with the *sarkandá* from the tract lying at the foot of the hills, and is used for making the Sháhjahánpur matting, which is said to be proof against white-ants.

The chief agricultural products of the district are, in the spring, wheat (*Triticum vulgare*) and grain (*Cicer arietinum*); and, in the autumn, sugarcane (*Saccharum officinarum*), rice (*Oryza sativa*), joár millet (*Holcus sorghum*), bájra millet (*Penicillaria spicata*), and several kinds of pulses in the *kharif* or autumn harvest. It has been found impossible to compile a correct statement of crop-areas from the appendices to the settlement report, owing to the figures for tahsils not agreeing with the totals for the district, but it may be of more service to show the actual state of cultivation for the chief products for recent period. The following statement has been kindly furnished by Mr. J. B. Fuller, Assistant Director of the Department of Agriculture and Commerce in these Provinces; but the remarks that follow are taken from the Settlement Report, no other materials being available. The years 1286-87-88 of the *fusli* area for which these statements are given correspond with the years 1878-79, 1879-80 and 1880-81.

¹The kána of the Panjáb and kára of the eastern provinces. Fallon.
Report.

² Settlement

	1286.	1287.	1288.		1286.	1287.	1288.
<i>Rabi crops.</i>				<i>Kharif crops.</i>			
Wheat ... { Irrigated, ...	103,012	65,812	50,181	Juár ... { Irrigated, ...	141	194	328
Wheat and barley. { Dry ...	91,436	128,303	136,774	Báira ... { Dry ...	31,555	12,327	24,998
Wheat and gram. { Irrigated, ...	11,970	9,516	4,960	Báira ... { Irrigated, ...	16	7	75
Barley ... { Dry ...	20,444	27,721	29,533	Arhar ... { Dry ...	69,455	48,621	53,100
Gram ... { Irrigated, ...	1,029	2,335	655	Juár and arhar. { Irrigated, ...	6	1	10
Peas ... { Dry ...	2,390	4,802	2,340	Báira and arhar. { Dry ...	971	662	1,789
Masúr ... { Irrigated, ...	16,101	10,835	5,289	Maize ... { Irrigated, ...	9	2	56
Potatoes ... { Dry ...	26,220	38,016	31,989	Rice ... { Dry ...	19,965	7,608	22,649
Opium ... { Irrigated, ...	3,325	4,133	3,808	Urd ... { Irrigated, ...	16	5	23
Tobacco ... { Dry ...	10,769	20,098	19,020	Cotton ... { Dry ...	49,113	32,474	64,203
Garden crops food. { Irrigated, ...	1,510	2,243	2,689	Cotton and arhar. { Irrigated, ...	107	393	555
Ditto non-food. { Dry ...	48,419	67,786	65,099	Sugarcane. { Dry ...	504	420	1,151
Miscellaneous food. { Irrigated, ...	223	350	288	Indigo ... { Irrigated, ...	2,406	2,171	1,580
Miscellaneous non-food. { Dry ...	820	978	1,381	Guár khur. { Dry ...	41,147	98,612	78,513
Total of rabi crops. { Irrigated, ...	429	280	116	Moth ... { Dry ...	22	23	21
Extra crops.	5,501	4,833	4,613	Cotton ... { Irrigated, ...	18,626	18,620	21,149
Melons ... { Irrigated, ...	223	360	630	Cotton and arhar. { Dry ...	10	1	50
Vegetables { Dry ...	25	88	18	Sugarcane. { Irrigated, ...	2,463	3,740	4,575
Miscellaneous food. { Irrigated, ...	10,614	9,493	10,211	Indigo ... { Dry ...	24	9	45
Miscellaneous non-food. { Dry ...	216	573	597	Guár khur. { Irrigated, ...	5,597	1,687	2,077
Total of extra crops. { Irrigated, ...	448	473	734	Urd ... { Dry ...	28	8	39
	41	71	76	Cotton and arhar. { Irrigated, ...	18,278	4,523	9,681
	...	555	592	Sugarcane. { Dry ...	26,089	23,572	27,787
	...	79	63	Indigo ... { Dry ...	37,600	0,662	7,479
	...	85	94	Guár khur. { Irrigated, ...	587	197	201
	...	20	42	Urd ... { Dry ...	275	258	617
	...	201	346	Moth ... { Irrigated,	5	1
	...	279	1,219	Cotton ... { Dry ...	982	1,718	1,696
	...	275	167	Cotton and arhar. { Irrigated,	55
	...	2,155	1,933	Sugarcane. { Dry	109
	...	2,188	1,933	Indigo ... { Irrigated,	757	1,082
	Guár khur. { Dry	138	1,055
	Urd ... { Irrigated, ...	1,506	59	160
	Moth ... { Dry ...	262	6	26
	Cotton ... { Irrigated, ...	422	649	94
	Cotton and arhar. { Dry ...	13,700	5,767	14,346
	Sugarcane. { Irrigated, ...	7	3	13
	Indigo ... { Dry ...	706	1,572	2,239
	Guár khur. { Irrigated,
	Urd ... { Dry
	Moth ... { Irrigated,
	Cotton ... { Dry
	Cotton and arhar. { Irrigated,
	Sugarcane. { Dry
	Indigo ... { Irrigated,
	Guár khur. { Dry
	Urd ... { Irrigated,
	Moth ... { Dry
	Cotton ... { Irrigated,
	Cotton and arhar. { Dry
	Sugarcane. { Irrigated,
	Indigo ... { Dry
	Guár khur. { Irrigated,
	Urd ... { Dry
	Moth ... { Irrigated,
	Cotton ... { Dry
	Cotton and arhar. { Irrigated,
	Sugarcane. { Dry
	Indigo ... { Irrigated,
	Guár khur. { Dry
	Urd ... { Irrigated,
	Moth ... { Dry
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	Cotton and arhar. { Dry
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	Indigo ... { Dry
	Guár khur. { Irrigated,
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	Cotton and arhar. { Dry
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	Cotton and arhar. { Irrigated,
	Sugarcane. { Dry
	Indigo ... { Irrigated,
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	Moth ... { Dry
	Cotton ... { Irrigated,
	Cotton and arhar. { Dry
	Sugarcane. { Irrigated,
	Indigo ... { Dry
	Guár khur. { Irrigated,
	Urd ... { Dry
	Moth ... { Irrigated,
	Cotton ... { Dry
	Cotton and arhar. { Irrigated,
	Sugarcane. { Dry
	Indigo ... { Irrigated,
					

of wheat-barley and gram-peas in the spring. These double-crop lands do not usually pay higher rents than average single-crop, as the second crop is rarely of much value when the rice that preceded it has come to maturity and been reaped.

So much has been written in previous volumes on the crops of neighbouring districts that very little remains to be said here. Indian-corn or maize (*makai*, *makka* or *makki*)—the first to ripen of the autumn crops—grows

Maize. in any average soil, and not—like rice—only in low-lying moist soils, and hence it is the favorite, even before

rice, for double-crop lands. But no Indian-corn is grown as a field crop in the district, so that we do not find here, as in the Doáb and in the northern parganahs of Bareilly, a double-crop area growing *makai* in the autumn and a good crop of wheat or barley in the spring. Sugarcane after rice is very exceptional, and is rarely, if ever, a successful crop.

Of rice itself the kind chiefly grown is the common or coarse rain-crop *sáthi*, so called from its ripening in about 60 days after sowing. It is eaten only by the poorer classes; the fine rice, for the consumption of the Europeans and well-to-do natives being mostly imported from Pilibhit and the Nepál *taráí* across the Sarda. The little of the finer qualities that is produced in the district is much inferior to the Pilibhit rice,—so-called not from its growth in that district, but from the circumstance that it is purchased at the famous mart of that name. In exchange for this imported rice the district exports chiefly coarse autumn grains (such as *bájra*).

Wheat is largely grown on the uplands (*báugar*), where, when the winter rains are favourable, irrigation is dispensed with altogether and in any case is confined to a mere sprinkling: in the lowlands and river valleys it is never irrigated. The very small proportion of barley is remarkable.

Wheat and barley. In the single parganah of Kánt does it occupy as much as 5 per cent. of the cultivated area.

The cotton grown in the district, besides being poor, is not sufficient for local consumption. Mr. Currie, the settlement officer, remarked that he could not remember to have ever seen one fairly good field of it in any part of the district. Little or no indigo is grown anywhere

Cotton. except in Tilhar tahsil, chiefly in connection with the Meona indigo concern; ¹ but some little is grown elsewhere in the tahsil for export as seed and for local use as crude indigo. The area sown with indigo in connection with the Meona concern, in 1881, is given by Mr. Finch at about 5,000 acres, and the quantity of indigo manufactured in the same year at

¹ An account of this concern will be given under the head of manufactures in Part III.

900 maunds. The small proportion (about 2 per cent.) of the cultivated area of the tahsil occupied by it at once disposes of its claim to rank as a staple crop. The lands most favorable to its growth are those in which sugarcane has been recently grown. The time for cutting sugarcane is January-February; indigo sowing takes place in March-April; and the latter crop is cut in July-August. The lands are then ploughed or dug up and the same fields become ready for sowing a spring-crop: so that the cultivation of indigo does not interfere with the production of other crops. The system adopted by the Meena concern is to give advances to cultivators, who bring in the plant and are paid for it by weight. The process of manufacture is entirely by hand.¹

Very little tobacco is grown and only by certain classes near towns or the mounds (*khera*) of deserted village-sites. The poppy
Tobacco and poppy. is cultivated all over the district, but chiefly in par-
ganahs Jalálabad and Káut.

There are two broad distinctions in the classes of sugarcane. The one is
Sugarcane. the food-cane for eating as a sweetmeat and the other
the juice-cane for producing sugar: and to each class
different names are applied. The food-canes grown in the district are the *panula*, *katára*, *kála ganda*, and *thun*.² They are almost exclusively cultivated as garden-
crops near the city and cantonments and large country towns. They are taller
and thicker than the canes grown for pressing and are more delicate in flavour
and fibre. There are many varieties of the canes for pressing, but those chiefly
found in this district are the *dikhan*, *dhaur*, *matnán* and *chain* (*chín* or *chan*).
The following is the description of these given by Mr. Currie, late settlement
officer of the district: ³—

"*Dikhan* is a tall cane about ten feet high and averaging 2½ inches in circumference about the middle of the cane. It is chiefly grown on the uplands, thriving in any fairly good soil, and gives a large and quick yield of juice; it may generally be distinguished by the side of any other kind by its looking a heavier and better crop.

"*Dhaur* is much like, but not equal to, *dikhan*. It is rather hardier and requires less care. It has a somewhat thinner cane and a harder fibre, and is said to withstand floods and jackals better than *dikhan*; it is much grown in lowlands (*khádar* or *tará*).

"*Matnán* is a small thin cane, usually only some five feet high, with a very hard fibre and a small yield of juice, but the juice is good and rich and gives the largest proportion of *ráb*. A field of *matnán* near a field of *dikhan* looks at first sight like a stunted ruined crop. Owing to its small stature it is never grown in *khádar* or *tará* lands.

"*Chain* (*chín* or *chan*) is usually planted in *khádar* lands and in any low-lands liable to floods, as it is a very tall, thin, strong cane. It has a reddish-coloured cane and a very hard

¹See also tahsil notice *infra*.

²For fuller descriptions of these see Crooke's Rural and Agricultural Glossary, p. 74, and previous volumes of this series.

³Local caprice accounts for the various pronunciations of the same name in different parts; e. g., *matnán* appears to be the *mittán* of Bareilly; see Gaz., V., 559.

fibre, and consequently gives a small yield of juice, but of good quality, as in the case of *matnán*."

Sugarcane is cultivated all over the district, but chiefly within a radius

Extent of culti- of 15 to 20 miles round the city of Sháhjahánpur, and
vation of sugarcane. least of all in the southernmost pargana, Jalálabad, for
which, however, there is a special reason in the prejudice of the Thákurs of
that pargana against its cultivation. The percentage on the total cultivated
of land under cane was found by Mr. Currie to be 5·6, and of land prepared
area for the following year 3·9.

The areas and percentages for each tahsíl were in 1867-68 as follows¹ :—

Tahsíl.	Area in acres.		Percentages.	
	Actual cane.	Prepared for next year.	Actual cane.	Prepared for next year.
Sháhjahánpur	10,415	6,017	5·75	9·5
Jalálabad	984	Nil	·75	Nil
Tilhar	11,820	8,382	6·25	4·5
Pawáyan	18,245	15,006	7·5	6·
District total ...	41,464	29,405	5·6	3·9

For the whole district the areas, in the three years for which crop areas have been furnished by Mr. Fuller, were—in 1878-79, 63,680 acres; in 1879-80, 30,234; and in 1880-81, 35,266.

In river-valleys and low alluvial lands (*khádar*) the cultivation is much

Processes of sugar- less careful than on uplands (*bángar*), the land is much
cane cultivation. less ploughed and worked and no irrigation is needed.

The hardier and tougher kinds of sugarcane are grown, and the yield is comparatively less: and, besides this, the crop is liable to partial injury or total destruction by floods; so that the *khádar*-grown sugarcane bears about the same relation to *bángar*-grown, irrigated and manured sugarcane that *bhár*-grown barley does to irrigated wheat, as regards their culture and care respectively.

So much has been written in previous volumes on the cultivation of sugarcane² that it seems unnecessary to detail the various processes which, except in a few minor points, are identical in this and the neighbouring districts

¹The measurements took several years to complete, so that the areas are not those of any one year.

²See *Gaz.*, V., 559, and elsewhere.

of Bareilly and Farukhabad. The following account of the planting given by the late Mr. Currie may perhaps, however, be quoted without incurring much risk of repetition, as he alludes to differences observed in this district :—

“The planting usually takes place in February and March (*Mágh* and *Chait*), the time depending on the cultivators having leisure from the cutting, pressing and boiling of the last crop.

Planting. “The field is first ploughed, a man with a bundle of pieces of cane from 8 to 10 inches in length following the plough and dropping the pieces in lengthwise about a foot apart into the furrow; next the furrows are smoothed over and filled up with the clod-crusher (*patela*). Ordinarily the top part of the cane, from about a foot below the actual arrow or head, is used for seed, and only about 1½ to 2 feet of the cane.

“Some four or five of the immature joints, which contain little or no expressible juice, are for this purpose cut from the full-grown canes. These cane-cuttings are tied up in bundles and earthed over to keep them from drying, till required for planting six weeks or two months later.

“The land lying fallow for cane is called *pandri*, and cane or any other crop sown after fallow is called *porach*, *polach* or *polcha*, in contradistinction to *khārag* *Pandri, porach, khārag.* or *khārik*. The reason why the *pandri* area is always less than the area actually under cane is because a large amount of cane is cultivated *khārag*, following rice, *bāra*, or *kodon* in the previous autumn; but even then the land is fallow for at least three months. It must not be supposed that rice and sugar alternate for several years in the same field, for of course this is never the case.

“Ratooning (*peri rakhnā*), i. e., leaving the roots in the ground to sprout again and produce a second crop, is seldom resorted to except for food-canes and exceptionally even for them.”

The irrigating, hoeing and cutting processes are the same here as elsewhere and have been described for other districts.

The cultivator usually presses and boils his own canes, delivering the juice (*rāb*) to the manufacturer (*khandasāli*), who as a rule pays the cost of removal. When the cultivator is in a position to work on his own capital and not on advances made by the manufacturer, he frequently makes *gur*, a coarse brown sugar, instead of *rāb*. The main difference between *gur* and *rāb* is that the former is boiled rather longer over a hotter fire and is made up into moderately dry solid balls (*bheli*), whereas *rāb* is concentrated to only a little over crystallizing point, retains much more moisture than *gur*, and is not intended for keeping, but for immediate conversion into manufactured sugar.

Besides the system just described there is another called the *bel* system, prevailing chiefly along the western edge of the district.

Bel system. ¹ In a footnote M. Currie writes :—“Mr. Moens, in his Bareilly Settlement Report, has, I observe, stated that the land is usually irrigated first, and that the bits of cane are thrown crosswise (*tirchha*) into the furrow; but this is certainly not the custom in Sháhjahánpur, nor have I ever seen it in Bareilly.”

adjoining Bareilly and Budaun, from one of which it seems to have been introduced. It consists in the manufacturer taking raw juice (*ras*) instead of concentrated (*rāb*) and boiling it himself. Mr. Currie writes :¹—

“The cultivator presses the juice all the same, setting up his mill (*kolhu*) at the *bel*, which is merely a collection of mills and a boiling-house. There are usually from 12 to 20 mills at a *bel*, but sometimes as many as 30. Each jar (*mathā*) of *ras*, as filled, is taken over at once by the manufacturer, who receives the refuse for fuel. The only expenses saved to the cultivator are the cost of one labourer (the boiler) and the hire of the boiling-pan. The real advantage to him is that the *ras* is taken over indiscriminately, without any tests as to whether it is good or bad, and he is relieved of the loss consequent on a small yield of *rāb* or of *rāb* of indifferent quality. The advantage to the *hhandsāri* is that *rāb* is prepared in larger quantities and on a more careful process, and as there remains no motive for fraud or deception as to the quality, it is, as the rule, more uniform and superior to that purchased ready-made from the cultivators.

“The difference in the manufacture of *rāb* under the *bel* system consists in the boiling-pans being set up in sets of five over a furnace with a long flue, the largest pan into which the raw juice is first placed being furthest from the furnace over the far end of the flue, and the smallest, into which the heated juice is brought gradually, being immediately over the furnace. An experienced confectioner (*hulwāī*) is employed to conduct the boiling, and *sajji* (impure carbonate of soda)² and other alkaline substances, with decoctions of bark and plants, are used to correct acidity and purify the syrup.”

The *bel* system is said to have been extended rapidly since the mutiny and to be likely to supplant the other method in which the cultivator himself manufactures the *rāb*.

The manufacture of sugarcane is however a subject that more properly belongs to Part III., and reverting to the cultivation of the plant, the following brief remarks on the cost of cultivation may be added to what has already been stated. Good sugarcane-lands have an average rental of about Rs. 15. There is little (if any) difference in the cost of cultivation of what turns out to be a good or an inferior crop. The net expenses of cultivation, omitting items which balance one another on the credit and debit side, *e. g.*, seed and cutting,³ amount to Rs. 43-7-0 per acre, made up as follows: rent Rs. 15, ploughing Rs. 8, carriage of manure Rs. 1-8-0, planting Rs. 1, irrigation Rs. 9-7-0, hoeing and tilling Rs. 6, carriage to the mill Rs. 2-8-0. The profits per acre vary from Rs. 36 to Rs. 115, the extremes being for the lightest and the best soils.

From the statement of the annual rainfall given in Part I.,⁴ it is evident that canal irrigation is not a *sine quā non* in this district as it is in the Jumna-Ganges Doāb, especially when wo

¹ Settlement Report.

² The alkaline produce of a plant *rāj bhāng* or *rehe* (*Cerozylon Griffithii*), obtained from its ashes when burnt.

³ “For if the price for seed bought is charged, credit for seed sold must be given and for cutting the payment is in kind, but credit is taken for full produce, not allowing for payment in kind” (Settlement Report, p. xix.)

⁴ *Supra* pp. 30, 31.

consider that the water level is only from 12 to 15 feet from the surface, rendering *kachcha* wells possible almost everywhere at a trifling cost for digging them. So speedily is irrigation arranged for when required, that (as Mr. Currie remarks in his settlement report), although no traces of wells may be visible a week or so before irrigation commences, numerous ones are seen at the time when they are wanted. The highest average water level is found in parganah Khutár (10 feet) and the lowest in Nigohi (18 feet). Out of a total cultivated area of nearly 750,000 acres, nearly five lakhs (500,000) are irrigable, chiefly from wells, but in some parts extensively also from ponds and rivers; while there are 87,000 to 90,000 acres of lowlands (*khádar* and *taráil*) that do not require irrigation. Thus about 77·5 per cent. of the total cultivated area is either irrigable or independent of irrigation.

"So long then" (writes Mr. Currie) "as the present rainfall and regular winter rains continue and the water-level remains unchanged, it seems a self-evident proposition that canals are not required in this district, and are more likely to do harm than good, by raising the water-level, causing a spread of malaria, and possibly a growth of *reh*, where there is none whatever now."

"The *kachcha* wells of this district are very simple and primitive arrangements, and

Description of the various kinds of *kachcha* wells.

usually fall in in the rains, new ones being made in the cold season when required. They are of three kinds—the best, only constructible where the substratum about the water-level is firm and not sandy, being those called *puls* or *garra*s, from which the water is raised by means of a leathern bucket made of a single hide, and a long thick rope over a pulley; men, and not cattle, usually being employed. These wells are similar to those commonly used throughout the Doáb, but are far inferior to them, as they are only from 3 to 3½ feet in diameter, and have no cylinder of wood or bricks, but only a lining, up to just above the water-level, made of twisted stalks or twigs. They are seldom spring-wells, as the real spring is not usually reached, and they never carry more than one wheel and bucket, and that much smaller than those used on masonry wells or on *kachcha* wells in the Doáb, and the run is much shorter, as the water is nearer the surface. The cost of making these wells is from Rs. 3 to Rs. 5 each. The depth of water in the wells varies from five to eight feet; when the spring is tapped it reaches 12 and 15 feet, but this is very exceptional. The other two kinds of *kachcha* wells are merely small holes about two feet in diameter, made at a cost of from Re. 1 to Rs. 2, and called, the one *charkhi* or *renti* and the other *dhenkli* or *dhutli*; each is worked by only one man. In the *charkhi* the water is raised by means of a wheel on two supports, immediately above the mouth of the well, with a thin rope passing over it, and an earthen pot at each end, the one ascending full as the other descends empty. The *dhenkli* is the common lever-well, the earthen pot being attached by a rope to the long end of the lever, and a lump of dried clay to weight the shorter end. The lever is of wood, and works on a pivot between two earthen pillars or wooden uprights, fixed away at a short distance back from the well, so that the point of the long arm, where the string is attached, comes directly over the mouth of the well when the water pot is lowered into the water. These are made for about Re. 1 to Re. 1-12 each. The depth of water is seldom over 4 feet, and often only 18 inches or two feet. Masonry wells are not required, and but few are to be found for purposes of irrigation, except in gardens and in the vicinity of the city of Sháhjahánpur itself."

At the last revision of settlement the cultivated area occupied 66·8 of the total area and had increased by 31 per cent. as compared with the cultivated area at the preceding settlement. The actual cultivated area at settlement (1860) was 1,156·56 square miles; but the last official statement (1881) gives it as only 1,102 square miles, showing a decrease of 54·56 square miles (35,018 acres), at a rate of 4·7 per cent. "Flood, famine, fever and cattle disease, as well as drought," writes Mr. H. P. Mulock (late officiating collector), "account for the falling-off of cultivation in Sháhjahánpur. War and fire are the only calamities that the district has not suffered from. In 1285 and 1288 fash¹ severe hail-storms visited us and the famine-fever in 1286² hit us hard. I have myself seen villages in which hunger, followed by fever, had killed off 75 per cent. of the population, Chamárs, Kisáns, &c., who lived by day-labour. This year (1882) the rabi area is less by at least 15 to 20 per cent., on account of an early stoppage of the rains.³" The above is sufficient to account for a falling-off of 4·6 per cent. in the cultivated area. The wonder is that it is not more. The recent settlement (in Mr. Mulock's opinion) is not responsible for this falling off, except perhaps in Khutár, but "it (the settlement) has never had fair play."

Of the famines that overspread northern India prior to 1803 we have nothing but general rumour and tradition to go upon; but Droughts and famines. doubtless this district suffered in common with its neighbours from the famines of 1345, 1631, 1661, 1770, and 1783-84, of which all that is certainly known has been collected in Mr. Girdlestone's report published in 1868. The recollection of the last of these, known as the *'chálisa*,⁴ was preserved by some eye-witnesses within the present generation, and, if tradition may be trusted, it was the most severe that has ever occurred in these provinces. From the fact, however, that migration set in towards Lucknow from the Panjáb, Agra, and the native states of Rájputána, it would seem that this district was not so great a sufferer as the more northern and south-western parts of Hindustan.

Coming to the first famine during British occupation, we find that in 1803-4, or nearly three years after the cession, the failure of the rains for two successive seasons was aggravated by the imposition of heavy rates and the worst miseries of famine were endured. Sháhjahánpur was at that time a part of the Bareilly district, and sufficient description of the effects of this famine has been already given in the Bareilly notice.⁵

¹ 1877-78 and 1880-81 A. D. ² 1878-79. ³ *i. e.*, of the previous year (1881).
⁴ From the Hindu year in which it occurred (Sambat 1840 = A. D. 1783). ⁵ *Gaz.*, V., 567.

In 1825-26 and again in 1837-38 there was scarcity owing to drougt, and in the latter year Sháhjahánpur was only saved from the Scarcity of 1825-26, Famine of 1836-37. worst miseries of famine by a timely fall of rain in the beginning of February, 1838; and a relaxation of the settlement "indeed the agricultural classes to second with their utmost energy the kindliness of nature."¹ The sufferings of the people here, great though they were, sink into insignificance when compared with those of the inhabitants of Farkhabad and Agra. Still the *sambat chauránawe*² is here also an era from which the people count. The parganahs that suffered most were Sháhjahánpur, Pawáyan, Barágaon, Nigohi and Jalálpur. Remissions of revenue to the extent of Rs. 1,73,863 were made.

The famine of 1860-61 was less felt in this district than elsewhere in Scarcity in 1860-61 the affected tract and could hardly be called a famine at all.

Similarly in 1868-69 this district escaped lightly, although, during the period of pressure, lasting for little more than seven weeks, and in 1868-69. suffering was extremely severe.³ "Rain fell plentifully in September, 1868, and although it came too late to save the rice and *jadr* crops, prices were steadied and the *rabi* cultivation ensured. Some distress was felt in February, 1869, and crowds of immigrants flocked into the district from Rájputána. With the exception of clearing a tank in the city, a work undertaken by the municipality, no measures of relief were set on foot at this time and apparently there was no need for any. The cold-weather rains, though late—they visited Sháhjahánpur in March, 1869—benefited the growing *rabi*; but the harvest was only fair, wheat being computed at one-half the average, barley three-fifths, and gram one-half. The stocks of grain, thus scantily replenished, were afterwards drained by the exports to Bareilly, Budann, and Fatehgarh."⁴ It was this drain which induced the high prices that prevailed in July and resulted, towards the end of that month, in sharp suffering. In the third week of July wheat was selling at 10½ sors per rupee, and the influx of fugitives, chiefly from Jaipur, further aggravated the distress. In the third week of August the poor-house began to fill, and from 900 on 28th August, the number of inmates rose to 3,894 on the 25th September. On the 9th October the number had decreased to 3,083 and abundant falls of rain dispelled the fears of famine, so that the only anxiety was lest the *khurif* crops should suffer from too much rain. Whatever damage may thus have resulted was more than compensated by the improved prospects of the

¹ Girdlestone's report, p. 57.

² Mr. Menvey's report, p. 42.

³ *i. e.*, 1894, the Hindu year corresponding to 1837-38.

⁴ *Ibid.*

rabi, and on the 30th October *bájra* could be bought for $16\frac{3}{4}$ sers per rupee. The total sum expended in famine relief only amounted, however, to Rs. 4,867, of which Rs. 1,132 represented the amount paid as wages for road-making and Rs. 3,735 the sum spent on the poor-house, of which Rs. 3,000 was contributed by the Central Committee. Employment as above was given only for two months and the daily average of labourers was only 483, while in the neighbouring districts of Barcilly and Budaun they numbered 4,674 and 7,000 respectively. No grant was made by Government, nor was it deemed necessary to remit revenue.

But, in addition to the above, some relief was given to the respectable classes—that is, to those of them who were impoverished, but declined to go to the poor-house. They are divided in the report into pensioners (295), *parda-nashíns*¹ (8,090) and *sufed-poshes*² (14), and travellers (men and boys, 5,859, women and girls, 7,135). The large number of women relieved as *parda-nashíns* is hypothetically accounted for in the report by the large number of respectable Musalmán families whose property was forfeited in the rebellion, and such families, while maintaining all their pride and preferring death (in the case of women) to exposure to the public gaze, were often in destitute circumstances. The “travellers” are accounted for by the crowds of men who, with their families and cattle, flocked across the Ganges towards the end of 1868 and in the early months of 1869.

The rainfall, from the 1st June, 1868 to the 31st May, 1869, amounted only to 18·3 inches, or less than half the average annual rainfall. The average price of some of the principal food-grains during the months of greatest scarcity is shown below :—

Month and year.		Amount of grain purchasable for one rupee.					
		Wheat.	Common rice.	Juár.	Barley.	Bájra.	Gram.
		S. c.	S. c.	S. c.	S. c.	S. c.	S. c.
February, 1869	...	11 4	10 8	12 12	15 4	12 12	12 8
March	...	12 12	12 0	14 8	21 4	14 12	18 0
April	...	17 8	12 0	14 0	26 4	14 0	18 8
May	...	17 12	10 0	...	23 0	...	17 12
June	...	14 4	9 7	14 0	17 5	14 0	14 8
July	...	10 6	8 4	7 0	13 2	8 0	10 9
August	...	10 2	8 0	...	13 2	...	10 1
September	...	9 6	8 6	...	12 2	...	9 4
October	...	8 4	9 2	13 8	8 7	13 0	7 4
November	...	9 3	11 1	17 6	8 3	17 7	7 10

¹ i. e., women who do not appear in public.
of supposed respectability.

² Lit., wearing white clothing, a mark

“A series of bad harvests followed the famine of 1868-69, resulting in a fall in every kind of agricultural produce, till, at the commencement of 1877, the large demand for export to Europe and the famine-stricken tracts of Madras and Bombay caused a reaction which, though at first confined to wheat and barley, extended eventually to all descriptions of food-grains.”¹ It was this depletion of stocks that mainly contributed to convert a scarcity—following on the loss of the *kharif* harvest of 1877 from drought, and the partial loss of the succeeding *rabi* from hail-storms and superabundance of moisture—into a famine. Its history in this district may be briefly summarized from the narrative given in the official report.

On the 17th August, 1877, the Collector reported “roaring hot winds and not a vestige of green.” Notwithstanding some rain on the 26th and 27th August, prices had become, by the 4th September—wheat 13½ to 13¾ sers; barley 18½ to 19; gram 15 to 16. Three days later they had risen two sers per rupee and distress showed its usual symptoms in the collection of gangs for purposes of robbery. As the cultivating castes absolutely declined to submit to what they deemed the indignity of doing earth-work, nothing could be done for them till October, when the sowing for the spring harvest begins. A timely fall of rain on the 6th, 7th and 8th October gave spirit to the people and induced them to co-operate with the local Government officials in providing the requisite supply of seed-corn. Tahsildars were deputed to arrange for loans from the mahájans (money-lenders) on the security of the zamíndars’ endorsements.

When the sowings were over, about the middle of December, relief-works (earthwork and the collection of road material) were provided for those able to work and a poor-house for the helpless and infirm, while *parda-nashín* women in Sháhjahánpur received relief in their own homes. For the skilled workmen of the city the municipality provided work. But the numbers who came to work at these, and at the Government relief works that were started in October, were absurdly small for so large a district, never exceeding 1,825, which was the number reached on 26th October. The people are represented as being too proud to work, and it is said that they looked for gratuitous relief as a kind of right, and when work was insisted on preferred to live as best they could on the *ság* and other green food, which was to be had within a few yards of their homes, to earning the wages given on the works. The consequence of this substitution of green food wholly for the ordinary coarse grains was that their strength failed and they succumbed in large numbers to the

¹ Report on the scarcity and relief operations in the North-Western Provinces during the years 1877-78 and 1879.

intense cold which prevailed from the 27th December to the 10th January. On the 15th October the poor-house, already mentioned, had been opened in Sháhjahánpur, and the number receiving relief from it was 866 on 31st October, 1,638 on 30th November, 2,962 on 31st December, and 4,772 at the end of January, 1878. Stricter discipline reduced the attendance to 2,290 at the end of February and to as low as 191 at the close of March. Persons were passed on from the outlying parts of the district and, when too feeble to travel, were relieved at the local dispensaries or by the *talsíl* and police officials. At the beginning of April the number on relief works was 138 and in the poorhouse 99. Relief ceased by the middle of the month, the few paupers remaining being provided for in the ordinary municipal poor-house and the dispensary.

The *rabi* harvest was generally fair and high prices did much to recoup the cultivators, but the condition of the day labourers was such as still to give anxiety. While the harvest operations continued they could obtain food or the means of purchasing it, but, when the autumn rains were again delayed, measures of relief became necessary. Relief works were opened on the 10th July on the Khudáganj road, the municipalities of Sháhjahánpur and Tilhar were employing distressed town labourers on earthwork, and 191 paupers were fed in the municipal poor-house at Government expense. On the 16th July there were 711 labourers on the Khudáganj road, of whom only five-sixths were capable of working and the majority were women and children.

Rain had meanwhile fallen in sufficient quantity to assure the prospects of the *kharif*, and the cultivating classes and the more able-bodied labourers had abundant occupation. Wheat was selling at 14 sers per rupee, barley at 17½ and gram at 14. Relief works had to be maintained, however, for the benefit of the poorest classes with numbers ranging from 2,000 to 4,000, the greatest number (4,020) being attained during the week ending 14th September, just before the commencement of operations for the spring sowing. They had fallen to 1,984 by 28th December, and the relief works were closed in the middle of November.

The relief works which were undertaken were road-making and earth-work near Sháhjahánpur and in the interior of the district, chiefly on the Sháhjahánpur, Sítapur, Kánt, Madnápur and Katra-Khudáganj roads, and also in the construction of the Fílnagar drainage work. The number of persons who obtained relief equal to one day's support is given in the official report as 223,799 men¹ (costing Rs. 19,784), 137,582

¹ It must not be supposed that this number represents the total relieved on any one day: it includes all men who obtained a day's support, and the same men are of course counted separately for each day they remained.

women (costing Rs. 8,365), and 90,572 children (costing Rs. 2,276), or a total of 451,953 persons, at a total cost to the State of Rs. 46,653 (inclusive of Rs. 16,228, the cost of surveying, supervision, and other charges). Of this amount only Rs. 12,309 is chargeable to relief, the greater portion being cost at ordinary rates chargeable to public works. The cost in this district amounted therefore to just one-third of the cost of relief works in Bareilly¹ and less than half of that incurred in Budaun.² The cost of poor-houses amounted to Rs. 36,640, of which Rs. 22,018 represents the Government expenditure, and Rs. 14,622 the amount contributed by private persons. The realization of the land revenue was attended with so much difficulty that, out of a demand of Rs. 5,37,288, there was a balance uncollected, on the 1st April, 1878, of Rs. 1,64,654.

But the chapter of the official report which deals with the mortality is the one which has the most melancholy interest, and, imperfect as the returns admittedly are, there can be little doubt that the figures tell only too true a tale of deplorable suffering and death. Sháhjahánpur is among the five districts which were specially marked by a high rate of mortality in 1878, the rate being here 55·4 per mille, while Muttra headed the list with a rate of 71·56. From November, 1877 to October, 1878, 60,695 persons were returned as having died out of a total (by the census of 1872) of 949,471.³ The result of a special investigation, made by Captain D. G. Pitcher at the end of 1878 and the beginning of 1879, was to throw much doubt upon these figures and led him to think that they had been greatly exaggerated.

That not all the mortality must be attributed to the scarcity of food is a fact that seems to come out prominently from the investigation; but, as already stated, the wet, cold winter of 1877-78 was an exceptionally unhealthy one, in which fevers and bowel-complaints were very prevalent, and the deaths from these causes were undoubtedly very numerous. Two classes suffered greatly—the Kahárs and the Bhatyáras, especially in the Katra and Khudáganj circles. These classes in ordinary years derive a good portion of their subsistence from fishing and the cultivation of *singháras* (water-caltrops) in tanks, and the former (Kahárs) used to earn large sums from páiki-hire, which means of subsistence has been cut off by the introduction of the railway; while even the páiki-

¹ The total cost in Bareilly is returned at Rs. 1,38,363.

² Returned at Rs. 96,430.

³ This population, as we shall see in Part III., was less by 94,060 in February, 1881. How much of this decrease is attributable to the famine it is impossible to say, but it is quite possible that more than this number died in the district during the year of want and subsequent disease, because allowance must be made for the natural increase in the population, which would ordinarily have given a larger population in the beginning of 1877 than in 1872.

hire earned in travelling about with marriage-parties was lost in the famine year, as there were scarcely any marriages. The Bhatyáras are the native inn-keepers of the country, and as no travellers sufficiently well off to patronize their saráís passed through, they suffered a total loss of their ordinary income.¹ Tables showing the prices of wheat, barley, rice, and gram² for every month from June, 1877 to May, 1879, are appended to the official report, but space will only permit a general summary. In June, 1877, prices were—wheat 22 sers 8 chittacks, barley 40 sers 12 chittacks, common rice 16 sers, and gram 29 sers 8 chittacks. In September, 1877, they had risen to wheat 11 sers, barley 13 sers 8 chittacks, rice 7 sers, and gram 11 sers 4 chittacks. These prices did not materially alter till the following March and rose again in July, 1878, although not quite so high as in the previous September. They fell gradually in the succeeding months, and except that wheat rose again in February, 1879, to 14 sers 2 chittacks, the improvement was a continuous one until the abundant spring harvest of 1879 brought prices back to something like their former level, before the failure of the monsoon in 1877. The after-effects of famine, in the deterioration of the strength of the people, had a terrible illustration in the fever-epidemic during the autumn months of 1879 and the early part of 1880. The account of this however belongs to Part III.

The Jálálabad tahsíl alone is liable to inundation from the Ganges and Rámganga. But the floods, if moderate in character, do more good than harm, as the *kharíf* grown in this tract is inconsiderable and the *rabi* is secured by the saturation of the soil.³

Stone as a building-material is only used by the railway, and is brought from Agra at a cost of about three rupees a cubic foot. There are two kinds of bricks—the slop-moulded, which, 12" × 6" × 3", cost Rs. 700 per lakh; 9" × 4½" × 2½", Rs. 500 to 600; and 5" × 3" × 1", Rs. 100 per lakh; and sand-moulded bricks, which, of the second size, cost about Rs. 700 per lakh.

Slop-moulded bricks are usually burnt in native kilns (*pajáwa*) and the others in regular kilns. Sun-dried bricks cost from Rs. 50 to 60 a lakh.

Sál (*Shorea robusta*) is brought from the forests to the north-west of Pilibhit and costs from 3 to 4 rupees a cubic foot. The indigenous woods are mahua (*Bassia latifolia*), worth 14 to 24 annas per cubic foot; am or mango (*Mangifera indica*) 8 to 16 annas; jáman (*Eugenia Jumbolana*) one to two

¹ Captain Pitcher's report.

² Those for bájra and juár are blank for most months for this district.

³ Note by Mr. J. S. Porter, C.S.

rupees; sisú (*Albergia sissoo*) 2 to $2\frac{1}{2}$ rupees; ním (*Melia Azadirachta*) 6 to 24 annas; asaina costs from $1\frac{1}{2}$ to 2 rupees per cubic feet; haldú (*Nauclea cordifolia*) from 1 to $1\frac{1}{2}$ rupees per cubic foot. Gúlar (*Ficus glomerata*) and jáman are used for the curbs of wells, and mango and dhák (*Butea frondosa*) for burning bricks and fuel, generally at from 18 to 25 rupees per 600 cubic feet.

Lime is procured from *kankar*, a nodular limestone like petrified clay and dug out of pits, which, if burned with cowdung, costs generally 30 to 40 rupees per 100 cubic feet, if with wood or charcoal, 18 to 20 rupees. The qualities of *kankar* known as *bichá* and *chatári* are used for road-repairs, and those known as *tália* (a dark-coloured *kankar*) and *matigár* (an immature *kankar*,¹ are burnt for lime. The average cost of *kankar* stacked on the roadside is 60 annas per 100 cubic feet. The cost of metalling, per mile, a road 12 feet wide by 6 inches deep is about Rs. 1,200. From the road map it appears that there are 21 quarries in the present year (1882) from which *kankar* is obtained, the number of quarries for each road being as follows:—Jalálabad-Sháhjahánpur 3, Rohilkhand Trunk 4, Katra 3, Sháhjahánpur-Pawáyan 4, Sháhjahánpur-Sítapur 5, and Sítapur branch (round city). Mr. Currie attributed the dearth of good roads in Rohilkhand to the non-discovery or possible non-existence of these quarries as recently as 16 or 17 years ago. He thought that much of the *kankar* afterwards found was of recent growth.

Ordinary country tiles of the first class cost 2 to 3 rupees per 1,000; second class 24 to 32 annas; third class 16 to 20 annas.

Bar iron costs from 8 to 10 rupees per maund of 82 pounds; sheet iron from Rs. 10 to 12 per maund.²

(Continued)

PART III.

INHABITANTS, INSTITUTIONS, AND HISTORY OF THE DISTRICT.

From the interchanges of villages between this and neighbouring districts, not to speak of the transfer of the larger area included in a pargana, it is impossible to obtain from the reports of the earlier censuses a perfectly accurate statement of the population of the district, as it now stands, for former periods, and we must be content for the most part with rough estimates. The first census was taken in 1847 and,

¹ A kind of marl which makes a very bad lime.
mainly supplied by Mr. W. Fox-Male, District Engineer.

² These figures and facts were

excluding Páranpur Sabna, which now belongs to Pilibhít, gave a total population of 750,501, or 434 to the square mile. The next general census took place in 1853 and showed for the district, as it now stands, a total population of 908,064. The density was 526.¹ The total area estimated at 1,589,308 acres in 1817 had decreased and of 1853. to 1,477,359 in 1853, but this decrease was merely nominal, the former estimate having been proved incorrect owing to inaccurate measurements.² The total population had, therefore, in six years, increased by 157,563. The number of villages and townships (including Páranpur Sabna) was, in 1853, 2,190, of which 176 had between 1,000 and 5,000, four³ between 5,000 and 10,000, one between 10,000 and 50,000, and one more than 50,000. The population of Sháhjahánpur amounted to 74,560, of Tilhar to 11,033, of Jalálabad to 6,629, of Pawáyan to 6,071, and of Míránpur to 5,093.

The third census, that of 1865, gave a total of 933,979,⁴ or an increase of 25,915. The distribution of this population is shown as follows :—

Class.	AGRICULTURAL.					NON-AGRICULTURAL.					Grand Total.
	Males.		Females.		Total.	Males.		Females.		Total.	
	Adults.	Boys.	Adults.	Girls.		Adults.	Boys.	Adults.	Girls.		
Hindús ...	212,979	122,846	181,862	103,218	620,905	64,113	37,123	57,894	30,950	190,060	810,965
Muhammadians and others.	18,693	11,259	16,488	9,200	55,640	23,480	12,288	20,806	10,800	67,374	123,014
Total ...	231,672	134,105	198,350	112,418	676,545	87,593	49,411	78,700	41,750	257,134	933,979

Besides the population here shown, there were 720 Europeans and 6 Eurasians. The population to the square mile, inclusive of Páranpur parganah, was returned as 437, but, excluding that sparsely-peopled tract, it becomes 525.⁵ Of the 2,794 villages and townships⁶ 2,193 are recorded as inhabited; and of these 2,015 had less than 1,000, and 172 between 1,000 and 5,000 inhabitants. The five towns with over 5,000 inhabitants in 1865 were Sháhjahánpur (71,719), Tilhar (10,751), Jalálabad (6,394), Pawáyan (6,202), and Míránpur Katra (5,678).

¹ *i. e.*, excluding Páranpur Sabna. If that parganah be included the total becomes 986,899, and the density 427. See Imp. Gaz., VIII., 265. ² The density by the 1847 census has consequently been calculated on the area found correct in 1853, omitting the area of Páranpur Sabna as above explained. ³ Including Patia, now in the Kheri district. ⁴ Again excluding Páranpur Sabna. ⁵ The area in the former case is 2,328 miles and in the latter 1,778 square miles. ⁶ Including 404 in parganah Páranpur.

The more scientifically-conducted census of 1872 permits the statistics to be given in greater detail, and the following table shows the population for each parganah separately:—

Parganah.	HINDUS.				MUHAMMADANS AND OTHERS.				TOTAL.	
	Up to 15 years.		Adults.		Up to 15 years.		Adults.		Male.	Female.
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.		
Sháhjahánpur ...	20,948	17,910	35,120	29,800	9,222	8,808	14,860	16,479	80,150	72,937
Kánt ...	14,833	11,986	21,352	18,193	1,326	1,162	1,930	1,814	39,441	33,155
Jamaur ...	11,267	9,362	15,424	13,557	814	706	1,200	1,010	28,705	24,635
Tilhar ...	15,865	13,442	22,551	18,911	3,382	3,020	4,637	1,513	46,435	39,886
Jalálpur ...	9,094	7,298	12,804	10,773	1,109	913	1,586	4,347	24,593	20,331
Khera Bajhera ...	10,926	8,318	14,235	11,665	513	394	655	579	25,760	20,956
Miránpur Katra,	1,575	1,341	2,473	1,873	605	489	859	755	5,512	4,458
Nigohi ...	11,482	9,689	15,901	13,237	1,402	1,226	2,036	1,645	30,821	25,797
Khutár ...	10,154	8,764	15,074	13,034	1,301	1,159	1,715	1,567	28,244	24,524
Barágaon ...	9,140	8,270	14,419	12,103	1,226	1,040	1,744	1,585	26,529	22,398
Pawáyan ...	32,575	27,645	47,045	41,096	2,342	2,018	3,509	2,969	85,471	73,728
Jalálabad ...	34,345	28,558	48,160	39,589	2,970	2,545	3,091	4,078	89,466	74,870
Total ...	181,604	152,583	264,556	223,831	26,212	23,580	38,762	38,341	511,136	438,335

The total shown by the above statement is 949,471 and is exclusive of the European troops in cantonments. Corrected for all errors the total population in 1872 was 951,006 ¹ for the district as it now stands. Taking the last figures the total showed an increase of 16,301, or 1·74 per cent. The density per square mile, calculated for the corrected area and population, was 549·² The towns and villages were returned at 2,180, and the inhabited houses at 188,958, giving 1·3 villages and 109 houses per square mile. Of the former

¹This is the total shown in form II. of the statements of the 1881 census. The area has increased from 1,723 to 1,745 square miles in the nine years 1872-81, and this probably accounts in part for the difference in the two statements; the latter being the population of the area found to constitute the district in 1881. ²In the Imperial Gazetteer, on the strength of the figures in the 1872 census report, it is stated as 511, but, as shown above, this needs correction.

2,037 had less than 1,000 inhabitants, and 136 between 1,000 and 5,000. The towns with over 5,000 inhabitants in 1872 were Shāhjahānpur (72,140), Tilhar (18,900), Jalālabad (7,129), Mirānpur Katra (6,529), Pawāyan (6,109), and Kānt (5,006). The large increase in Tilhar is due to some neighbouring hamlets being included in the enumeration. The proportion of males to total population (exclusive of non-Asiatics) was 54·1 per cent. Classified according to age, there were (with the same omission) under 12 years—males, 176,662; females, 155,118; total children, 331,780, or 35·99 per cent. of the whole native population: above 12 years—males, 334,474; females, 283,217; total adults, 617,691, or 64·01 per cent. of the whole native population.

Arranged according to occupation, the distribution was as follows:—

Occupation.	Hindus.	Muhammadans.	Christians and others.	Total.
Landowners ...	23,228	3,525	...	26,748
Agriculturists ...	567,894	39,469	1	607,364
Non-agriculturists ...	231,439	83,605	295	315,339

For males of not less than 15 years of age the following totals by occupation are also given:—

Professional.	Domestic.	Commercial.	Agricultural.	Industrial.	Indefinite and non-productive.	Total of all classes.
2,425	27,339	10,792	214,528	35,978	29,358	320,420

The 296 "Christians and others" mentioned above included 195 Europeans,¹ 7 Americans and 28 Eurasians. Native Christians, mostly belonging to the Lodipur American Mission, numbered 181.²

The persons returned as able to read and write were only 18,592, *viz.*, 18,551 males and 41 females, or less than two per cent. of the entire population, and 3·6 per cent. of educated males to the male population. This is probably incorrect and considerably short of the real number.³

It remains to notice the statistics collected at the census of 1881. The totals by religion are shown for each parganah and tahsil as follows:—

¹ Mr. Currie in his settlement report makes the following remarks:—"Amongst the 195 Europeans the troops in cantonments at that time are palpably not included, which (men, women, and children) numbered some 600 souls, as the head-quarters and right wing of the 1st Royal Scots were then stationed at Shāhjahānpur. Apparently, however, only the soldiers and their families in barracks were omitted, and all civil and military officers and their families in the civil station and cantonments were included, as they with the residents at Rosa, Meona, and on the railway about make up that number."² The total of Christians and others would therefore seem to be 411, and not 296 as given in the census report.³ Mr. Currie says "undoubtedly very incorrect and far short of the real number," but the recent (1881) census shows still fewer (see *post* p. 65).

Farganah.	Hindûs.		Musalmâns.		Christians.		Others.		Grand Total.		Area in square miles.	Density per square mile.
	Total.	Females.	Total.	Females.	Total.	Females.	Total.	Females.	Total.	Females.		
Kânt	56,379	25,746	5,683	2,705	6	3	...	...	62,068	28,448		
Jamnûr	40,888	18,664	3,013	1,381	...	...	...	...	43,851	20,045		
Shahjahanpur	95,870	44,263	49,417	25,838	1,356	211	66	15	146,109	70,329		
Total	192,487	88,669	58,113	29,924	1,362	214	66	15	232,028	118,922	401.25	628
Jalâlâbad	133,435	59,873	12,477	6,051	...	...	3	1	145,915	65,925	329.8	442
Tilhar	54,136	24,779	12,402	5,975	8	3	3	...	66,549	30,757		
Jalâpur	38,746	17,662	4,816	2,250	...	...	...	...	43,592	19,912		
Nikohi	4,716	22,491	5,746	2,673	...	...	...	...	53,461	25,164		
Khora Baihera	27,972	17,055	1,959	899	28	13	...	...	39,959	17,967		
Mirâpur Kâra	6,345	2,866	2,643	1,236	...	...	...	...	8,988	4,102		
Total	185,914	84,858	27,596	13,033	36	16	3	...	213,549	97,903	416.17	513
Pavâran	131,758	61,359	10,397	4,939	10	3	8	5	142,373	66,356		
Barâgaon	40,548	18,913	5,446	2,493	...	...	...	...	45,859	21,406		
Khutâr	51,107	23,712	5,985	2,759	...	...	...	...	57,092	26,471		
Total	223,408	103,984	22,628	10,241	10	3	8	5	245,454	114,233	598.2	410
GRAND TOTAL	735,244	337,379	120,214	59,249	1,408	283	80	21	858,946	396,882	1,745.72	490 ¹

¹ To be quite accurate, 490.6, as in census form I.

The area in 1881 is given in the census forms as 1,745·7 square miles.¹ The population, 856,946, was distributed amongst six towns and 2,020 villages, the houses in the former numbering 20,198, and in the latter 103,442. The males (460,064) exceeded the females (396,882) by 63,182, or 15·9 per cent. The density per square mile was 490·8; the proportion of towns and villages per square mile 1·16, and of houses 70·8. In the towns 5·7 persons and in the villages 7·1 persons on an average were found in each house. In the nine years between 1872 and 1881 the total population had decreased by 92,525, the decrease in the males being 51,072 and in the females 41,453. The total decrease represents a falling-off of 9·7 per cent.

Following the order of the census (1881) statements, we find² the persons returned as Christians³ belonged to the following principal races:—British-born subjects 762 (54 females); other Europeans 180 (82 females); Eurasians 6 (3 females); and Natives 459 (94 females). The sects of Christians represented in Sháhjahánpur were the Churches of England and Rome, Presbyterians, Baptists, American Episcopalian Methodists, and Methodists (including Wesleyans). The relative proportions of the sexes of the main religious divisions of the population, as returned by the census, were as follows:—

Relative proportion of the sexes of the main religious divisions.	Ratio of males to total population, ·5369; of females, ·4631; of Hindus, ·8580; of Muhammadans, ·1403; and of Christians, ·0016: ratio of Hindu males to total Hindu population, ·5411; of Muhammadan males to total Muhammadan population, ·5071; and of Christian males to total Christian population, ·8345.
Civil condition of the population.	Of single persons there were 239,403 males and 126,539 females; of married 189,065 males and 191,480 females; and of widowed 31,596 males and 78,863 females.
Conjugal condition and ages of the population.	The total minor population (under 15 years of age) was 316,512 (143,393 females), or 36·9 per cent., and the following table will show at a glance the ages of the two principal classes of the population and of the total population, with the number of single, married and widowed at each of the ages given:—

¹ This differs by a fraction from the area in the table on page 3.

² Census form IIIA.

³ Included in the census total of form IIIA. is one male native of no religion, which accounts for the difference of one in the total of natives in the text and in the census form.

Of Christians, one female is returned as married under the age of 10 years, and two females between 10 and 14. There was no Christian widower or widow under 14 years.

Of the total population 112,969 (65,408 females), or 13·1 per cent., are returned as born outside the limits of the district. Of the total population 833,491 (396,429 females), or 97·2 per cent., are returned as unable to read and write and not under instruction; 17,397 (317 females), or 2 per cent., are shown as able to read and write; and 6,058 (136 females), or ·70 per cent., as under instruction. Of those able to read and write 13,936 (95 females) and of those under instruction 4,136 (20 females) were Hindus. The Muhammadans who came under these categories were 2,637 (119 females) and 1,617 (94 females) respectively. Of Christians 814 (103 females) are returned as literate and 305 (22 females) under instruction.

The census returns exhibit the number of persons of unsound mind by age and sex for all religions represented in the district, the religions of course being those to which by common repute these unfortunates are supposed to belong, or the religion of their parents. The total of all ages was 161 (44 females), or ·018 per cent.¹ The largest number of males (35) were of the ages 20 to 30 years, and of females (9) from 20 to 30 and 30 to 40. But 7 males and 2 females in this category are returned as of ages "over 60."² Distributing them by religions, Hindus thus afflicted were 124 (28 females) of all ages from 10 upwards, the highest numbers being 86 (6 females) between 20 and 30, and 28 (3 females) between 30 and 40 years. Of Muhammadans there were 37 (16 females), the highest numbers being 11 (6 females), between 30 and 40, and 8 (3 females) between 20 and 30 years. No members of other religions are returned as of unsound mind. The total number of blind

persons is returned as 3,903 (1,860 females), or ·45 per cent.³ Of these nearly one-third, or 1,230 (766 females), were "over 60"; 652 (312 females) between 50 and 60; 459 (232 females) between 40 and 50; 468 between 30 and 40; 443 (161 females) between 20 and 30; 164 (53 females) between 15 and 20; 253 (95 females) between 10 and 15; 176 (60 females) between 5 and 10; and 58 (21 females) under five years. Of the total number 2,946 (1,547 females) were Hindus, 955 (313 females) Muhammadans,

¹i. e., 1 in every 10,000 of the population, or, more accurately, 18 in every 100,000.

²With regard to these some suspicion of inaccuracy may be warranted, as, even in the case of ordinary individuals, there is a marked tendency among natives to exaggerate the ages of those above 50, and it is notorious that the statements of uneducated villagers in regard to such matters are quite untrustworthy.

³i. e., 45 in every 10,000 of the total population.

and 2 (males) Christians. Of deaf mutes there were 380 (148 females), or .044

per cent.;¹ the largest number, 77 (28 females), appearing amongst persons from 20 to 30 years, and the rest pretty evenly distributed over all ages from 10 upwards. Of these 311 (116 females)

were Hindus and 67 (31 females) Muhammadans. The last

infirmity of which note was taken at the recent census was that of leprosy. There were 459 (40 females) afflicted with this disease, the percentage to the total population being .053: so that 5 in every ten thousand of the population were on the average lepers. Of the total number 387 (28 females) were Hindus and 72 (12 females) Muhammadans.

We now come to the subject of castes, which was treated with less elaboration in the census of 1881 than in that of 1872.

In the recent census returns subdivisions of Rájputs, Ahírs and Gújars only have been published. Taking the conventional division into four classes, the census shows 59,366 Brahmans (26,820 females), 60,398 Rájputs (25,445 females), 22,864 Banias (10,425 females), and 592,616 persons belonging to the "other castes" (274,639 females).

For Brahman sub-divisions we must still go to the census of 1872, which gave the following list:—

			Population in 1872.				Population in 1872.
Achárj	...	...	7	Sárasvat	...	...	251
Gaur	...	...	1,332	Sauádh	...	...	577
Gujarálí	...	...	209	Sádh	...	...	6
Gautam	...	...	13	Utkala	...	...	9
Joshí	...	...	3	Ugotri	...	...	7
Kanaujá	...	...	40,806	Unspecified	...	...	18,910
				Total	...		62,130

Four of these, Gaur, Kanaujá, Sárasvat (or Sársút) and Utkala, are names of the five tribes classed as the Gaur or northern division,² and little need here

¹ i.e., 4 in 10,000, or, more accurately, 44 in 100,000.

² Sherring, I., 19.

be added to the descriptions of them given in previous volumes of this series.¹ The Sanádhs are one of the five subdivisions of Kananjās; and the Gautams are one of the six clans (*gotra*) of the Kananjās proper.

Of the remaining names Achárj² is a term of very various import; among other meanings it is the title of Brahmans who perform the obsequies of the dead; Joshs are astrologers, a low caste of Brahmans occupied in casting nativities³; Sádhs is the title of a monotheistical sect (admitting persons of any caste) who profess moral and personal purity, but also means any pious person or ascetic; and Ugnotri (correctly Agnihotri, from *agni*, 'fire', and *hotri*, 'a sacrificer') etymologically signifies one who performs the ceremony of *Hom*, or the sacrificial offerings inculcated in the Vedas.⁴ Achárj, Joshi, Sádhs and Agnihotri are only, therefore, names of spiritual and secular offices, and not titles of distinct clans or subdivisions.

The Gujarátí are the "Gurjar" or fifth tribe of the Drávira or southern division of Brahmans. As their designation indicates, they came originally from Gujarát and traditionally trace their descent from Káśyap, the Vedic sage to whom all Sanskrit authorities assign a large part in the work of creation. According to the Mahá Bhárata, the Rámáyana, and the Puránas, he was the son of Marichi, the son of Brahma, and he was father of Vivasvat, the father of Manu, the progenitor of mankind.⁵ These Gujarátí Brahmans are very numerous in Benares, all or nearly all of their eighty-four branches being (according to Mr. Sherring) represented there. They bear the reputation of being largely devoted to the study of Sanskrit; yet in their own country many are employed in trade and in the public service. They appear to hold aloof from social intercourse with other tribes, and none of the 84 branches intermarries with any other.⁶

From the large number (18,190) entered in the census (1872) returns as "unspecified," it would seem that little hope can be entertained of obtaining an accurate statement of the various Brahman subdivisions and clans in the district, and this consideration doubtless induced the abandonment of the attempt at the recent census.

¹ For Gaurs, see Gaz., II., 392-3 (Aligarh); and III., 256 *et. seqq.* (Meerut). For Sárasvats, II., 491 (Muzaffarnagar). For Kananjās, VII., 63 (Faukhabad). For Utkals, IV., 540 (Mainpuri).

² Various spelt Achárj, Achárya or Achári. Most of the Achárj Brahmans in this district are Bháradwáji. They do not take the clothes of deceased persons; they only receive the gifts usually made on such occasions (Note by Mr. J. S. Porter).

³ Joshi is also the name of a tribe of Hill Brahmans (Note by Mr. W. C. Bennett).

⁴ Kal-lon. In Bate's Hindi List, the meaning is given as "one who keeps a perpetual sacrificial fire, a sacrificing priest conversant with the Vedas;" see Sherring, II., 179.

⁵ Dowson's Hindu Mythology, p. 153. ⁶ Sherring's Castes, I., 99. Mr. Abbottson considers them in some respects the highest of all Brahmans. See a very interesting account of Gujarátí and Dukaut Brahmans in his *Settlement Report of Karnál*.

Better materials exist for an account of the Rājput tribes. There are, according to the recent census, 63 distinct clans represented in the district, of which the following is a list,¹ with the population added of those which include more than 100 individuals:—

Total population. Females.			Total population. Females.		
Ahwan ²	133	57	Katehla	...	...
Bachhalgantli	...	...	Katchria	6,499	2,769
Baheliya	...	...	Katyār ³	122	69
Bāchhal	7,020	2,773	Khichī	...	...
Bais	588	239	Kuril	...	...
Bamranlia	...	...	Nadmañi	...	...
Bamtele	...	...	Nokum ⁴	667	303
Banāphar	...	...	{ Panmūr	4,439	1,777
Barār	...	...	{ Panhwār	...	...
Bargūjar	141	59	{ Parbatī	...	...
Bartarya	...	...	Parthār	...	...
Bhadauriā	902	416	Raghubansi	3,176	500
Bhagele ⁵	342	140	Raikwār	...	...
Bhātā-sultān	...	...	Rāthaur	2,690	1,972
Bhutela	...	...	Sakarwār	...	...
Bindhansi	...	...	Sakwār	...	...
Biseni	...	...	Samauria	...	...
Bundela	...	...	Sāuwant	92	44
Chamuganz	...	...	Sauwār	...	...
Chandela	5,856	2,464	Sarwārī	...	...
Chaubān	3,127	3,570	Sengar	...	...
Dhākro	...	...	Sombansi	1,080	777
Gahalwār	241	109	Sulankhī	302	119
Gahlot	346	139	Sūraybansi	...	...
Gaur	2,600	1,133	Tānk or Tankh...	...	...
Gantam	720	316	Thele	...	...
Ghurcharha	...	...	Tomar	739	328
Gūjar	...	...	Ujaini	...	...
Jādon	...	...	Unspecified	756	364
Jaiswār	...	...	
Janghāia	5,500	2,353	Total of clans		
Jangwār	...	...	with more than		
Janwār	237	125	100 members each,	59,291	24,959
Kachhwāha	364	123	Do. less do.	4,197	486
Karhowa	...	...	
Kādh	2,536	1,095	Grand total	60,398	25,445
Kāthia ⁶	2,007	821			

The census returns show details of the population of each clan in two groups, 'under' and 'over 10 years of age,' and the percentage of females in each group. For the whole tribe the percentage of females under 10 years of age was 46·97, and of those over 10 years 40·72. The clan with the lowest percentage (37·92) of females under 10 was the Gahalwār, and that with the lowest percentage (36·96) of females over 10, the Sāuwant.

To give descriptions of all the above would unduly swell the dimensions of this memoir and would also necessitate repeating much of the material that is contained in former volumes. We must be content to notice a few of the more locally-important clans.

¹Mr. J. S. Porter, C.S., has kindly verified the orthography of the names in this list.
²Or Ahon. ³Or Bhaglr. ⁴Or Kathia. ⁵Or Kathiār. ⁶Nikom or Nikumbha.

Rájputs abound in every part of the district, but are most numerous in taluqi Jalálabad, where they have retained their property to a greater extent than elsewhere. The larger clans have tracts of country of their own in which they originally settled. In this circumstance and in their long pedigrees Mr. Currie thought that a resemblance might be traced to the Highland clans of Scotland. But he was of opinion that the Rájputs or Thákurs could not claim an earlier period than the fourteenth century for their settlement, and that the Katchriás, who were, for a long time, the most important tribe in this district, did not arrive till 200 years later, or about the sixteenth century. On the same authority the distribution of the various Rájput tribes stands (or stood at the time of the recent settlement) as given in the following paragraphs.

The Báchhal country is in the western and south-western parts of parganah Kánt, extending into Jampur and just along the edge of Tilhar. Sir H. M. Elliot describes them as members of the Sombansí¹ stock, and they are found in Aligarh, Budáun, Muttra, Agra, and Benares. They are recorded in the *Ain-i-Akbari* as the zamindárs of Farída and of Kánt Gola (the old name of the Shahjahanpur district), having (according to tradition) succeeded in ousting the Godas or Gújars. In turn, they were driven out by the Musalmáns and their lands given to the Katchriás. "They are said to have come" (writes Mr. Sherring) "originally from the neighbourhood of Farukhabad, about the year 1000 A.D., under the leadership of a chief named Dáran Pád."² The Muttra Báchhals, also called Gauruas, give a different account of their origin, which they derive from Chitor.³ Mátí, in the north of Khutár, whose former importance is attested by existing ruins, was founded by one of their leaders, Rájá Ben or Vena, who built a fort and temple there. To this clan also belonged the famous Rájá Deo, who established his head-quarters in Jalálabad and whose twelve sons founded colonies extending over extensive tracts. The twelve Ránás, however, came in contact with the Muhammadan power. The result was their defeat and slaughter, and the transfer of their possessions to the Katchriás, who had treacherously aided the Muhammadans. The wife of Mádhó Ráná, who was pregnant, escaped from the slaughter. From her son was descended Chhabi Sinh, who established himself in Nigohi as a robber chief, in the time of Akbar. An attack on the escort of a lady of Akbar's court directed the attention of that monarch to Chhabi Sinh, who was seized and

¹ Or Chandrabansí, i. e., of the lunar race. ² Hindu castes, I., 215. But the local tradition is somewhat different, viz., that the original founder of their tribe was Rájá Daropad who, coming from Kashmir in Rájpurána, settled in the neighbourhood of Farukhabad. ³ See Growse's Mathura, p. 12.

brought before the emperor. He managed, however, to conciliate him and received a grant of the lands he occupied and the title of Chhabí Khán. From this Chhabí Khán the Báchhals of the present time trace their descent.¹

The territorial extent of this Báchhal chief's acquisitions appears from the following quotation:—"In the middle of the 16th century Chabbi Singh, one of the tribe, obtained, partly by a grant of the emperor and partly by violence, a territory extending over parts of the Kánt, Pawáyan, Tilliar, and Sháhjahánpur parganahs. Tilliar is said to have been occupied by Rája Tilokehand, who settled his followers in Charkhola (now the Jalálpur parganah), driving out the Gújars and Banjáras."²

General Cunningham states that the Báchhal rajas possessed the dominant power in Eastern Rohilkhand beyond the Rámghanga until about 1174 A.D. (Samvat 1231), this being the approximate date of the settlement of the Katehríá tribe in these parts. Western Rohilkhand he considers to have been held by the Bhidár, Gwála, and other tribes, from whom the Katehríás profess to have wrested it. As regards the clan of which we are now treating he writes:—

"Gradually the Báchhals must have retired before the Katehríás, until they had lost all their territory to the west of the Deohá⁴ or Pilibhít river. Here they made a successful stand, and, though frequently afterwards harried by the Muhammadans, they still managed to hold their small territory between the Deoha river and the primeval forests of Pilibhít. When hard pressed they escaped to the jungle which still skirts their ancient possessions of *Garh Gájana* and *Garha Khera*.⁵

"But their resistance was not always successful, as their descendants confess that about 300 or 400 years ago, when their capital Nigohí was taken by the King of Delhi, the twelve sons of Rája Udarana, or Aorana, were all put to death. The twelve cenotaphs of these princes are still shown at Nigohí. Shortly after this catastrophe Chhabí Rána, the grandson of one of the murdered princes, fled to the Lakhi jungle, where he supported himself by plundering, but when orders were given to exterminate his band, he presented himself before the King of Delhi and obtained the district of Nigohí as a *jáyir*. The gotráchárya⁶ of the Báchhal Rájputs declares them to be Chandravanshis, and their high social position is attested by their daughters being taken in marriage by Chauháns, Ráhtors, and Kachwáhas."

It may be mentioned that a different opinion regarding the Báchhal rule in the Bareilly district has been put forward by the late Mr. Moens.⁷

In point of standing amongst the Thákur clans the Báchhals are amongst the first of the second rank—inferior to Chauháns and Ráhtors, but superior to any other clan of this district except the Pamúrs (or Ponwárs), who

¹From Pilibhít on the north to Farukhabad in the south, embracing the whole of the present district of Sháhjahánpur and parts of adjoining districts in Oudh (Note by Mr. D. C. Baillie, C.S.)

²Note on castes and tribes of Sháhjahánpur by Messrs. Daniell and Pears in census report of 1865.

³Arch. Sur. Rep., I., 356

⁴Also called the Garra river;

indeed this is the usual name for it in the Sháhjahánpur district.

⁵These places are a few miles beyond the border in the Bisalpur tahsil of the Pilibhít district. See Gaz., V. (Bareilly) under these names.

⁶From *gotra*, a class, and *achárya*, a spiritual guide or priest.

⁷Gaz., V., 577.

hold equal rank with them. The principal Báchhal of the present day is Godhan Sinh of Kakrowa, a man of considerable wealth and as the leading Báchhal, he, a few years ago, presented to the municipality of Tilhar the building now occupied by the Tilhar dispensary.¹

The Katchrías country is parganah Khufár and parts of Pawáyan, but they muster the strongest in parganah Jalálpur of the Tilhar talisil. Some account of this tribe has been given in the Barcilly notice.² Great obscurity evidently exists as to their origin. In the note on castes already quoted³ local tradition is said to support the view that they came from the neighbourhood of Benares, taking their name from Katchar, a place not far from that city; but another view is that Katchar, the ancient name of Rohilkhand, was employed to denote the tract where the soil called *kather* or *katchr* (hard) prevailed, and that from the name of the country they occupied came the name of the tribe Katchrías, and not (as the other theory supposes) that the country was named after the tribe.⁴

Mr. Butt⁵ fixes the 16th century for the first settlement of this tribe in Sháhjahánpur. His account of them is as follows:—

"They moved east under two brothers, the younger of whom settled in Gola and is represented by the Ráo of Náhil in Pawáyan. The Katchrías of Sháhjahánpur and eastern Barcilly all belong to the Náhil branch, and claim descent from Ráo Hari Sinh, the younger of the two brothers. Ráo Hari Sinh settled at Gola on the Khanant: he or his successors acquired the old parganah of Gola, and the *zamindári* of the parganah was conferred on Ráo Bikram Sinh, in 1646 A. D., by a *firmán* of the Emperor Sháhjahán, which is now in the possession of Ráo Jit Sinh of Náhil. Ráo Bikram Sinh moved from Gola to Náhil, and the ráos of Náhil remained rulers of the parganah for 70 or 80 years, when they came into collision with the Patháns, who obtained Nigohi. Then the Katchrías were ousted from Pawáyan by their allies and connections, the Ganrs. The Katchrías of Jalálpur are a branch of the Náhil family, but there is a subdivision similar to that between the *tarái* and *bhúr* Jangháras, and these Jalálpur Katchrías are looked down on by, and rank lower than, the rest of the clan. All the Jalálpur, and many of the Bísálpur, Katchrías belong to this inferior branch. The Jalálpur Katchrías were once proprietors of a large part of the parganah, but now only retain a few villages. They are generally in very poor circumstances, and are the most turbulent and troublesome clan in the district, except perhaps the Jalálabád Chandels."

Chandelas⁶ are found all over the valleys of the Rám-ganga and Bahgul in Jalálabád, extending northwards to the *blúr* tract on the boundary with the Báchhal country, and southwards into the *bankatí* tract down to the Katcha country. There is a cluster of seventy-two townships owned wholly or in part by this clan known as the

¹ Note by Mr. D. C. Baillie, &c.

² Gaz., V., 577.

³ Note by Messrs. Daniell

and Pears.

⁴ Cf. Sherring, I., 174.

⁵ Settlement Report, Ch. II., p. 59.

⁶ The legendary history of this clan has been given in full in the Cawnpore notice, in Gaz., VI., p. 50 *et seqq.*

Khandar *ilāka* (tract), the proprietors of which in the early days of British rule were notorious for turbulence and intractability. According to local tradition they emigrated from Bundelkhand under a Rāja Sirpal, but their first settlement was much further south, for in the time of Sirpal's descendant in the 5th generation, Rāja Pirmal, they were still at Shmrájpur (in Cawnpore),¹ and moved under that leader to Muhammadabad (in Farukhabad). Later on they crossed the Ganges under Dhír Sáh and Bhír Sáh and occupied Chachnápur, a village belonging to the Chachúá Kurmís in Jalálabad, and thence spread themselves over the neighbouring villages, occupying deserted lands and expelling the owners of others wherever they were able.²

Báchhal traditions assert that the original entry of the Chandelas into this district was owing to a marriage made by a Chandel with the daughter of Tilok Sinh, the founder of the Jalálabad fort. If this be so the Chandelas have known how to make the most of their opportunities, for they have now ousted the Báchhals from the larger and the better part of the parganah. They are generally well-to-do and their possessions are still steadily extending. Gokaran Sinh of Paraur and Daler Sinh of Khandar, the principal Chandelas, are in point of wealth and station amongst the leading men of the district.³

The Janghárás are found in large numbers in Khera Bajhera in the valleys of the Rámanga and Bahgul, and there are a few in the north-west of Jalálabad. Locally these are known as *tarái* Janghárás (lowlanders) in contradistinction to the *bhár* (sandy soil) Janghárás of Bareilly, but the latter are also represented in this district. Mr. Butt gives the following account of their traditions⁴ :—

"The Janghárás claim descent from the Tomar kings of Delhi, the predecessors of Pirthí Ráj. Their account is that on the succession of Pirthí Ráj to the Delhi throne, many of the Tomars left Delhi in disgust at the accession of the Chauhán. Five brothers led five separate parties, and the youngest of the five crossed the Ganges and first settled in Sambhal. He had two sons, one of whom moved to the present Bulandshahr district. The other, Hans Ráj, had three sons, and they moved east from Sambhal. One settled on the high land east of the Rámanga, and from him are descended the *bhár* Janghárás; of the other two, who were by a second marriage, one was the ancestor of the *tarái* Janghárás, now found in Bareilly and Sháhjahánpur, and the other of the Budáun Janghárás. Some of the *bhár* Janghárás state that the ancestors of the *tarái* Janghárás were sons of a woman of the clan, and that hence their descendants rank lower. This account is not admitted by the *tarái* Janghárás, but the difference in rank is not denied. The names of the two branches are derived from the countries in which they settled; the *bhár* Janghárás settling on the high upland above the valley of the Rámanga, the others in the valley of that river. The earlier names in the list may be altogether or in part incorrect, but from the time the tribe settled in their present country pedigrees in detail exist, and these are probably

¹ Vide Gaz., VI., p. 50 *et seqq.*

² Mr. C. J. Daniell in Census Report of 1865.

³ Mr. D. C. Baillie, C. S.

⁴ Settlement Report. Cf. Gaz., V., 578, and 212-13.

fairly correct. It appears that on the average about 14 generations have passed, and their settlement here may then be put as in the 15th century, or nearly 300 years later than the alleged emigration from Dehli; and, as the founders of the present branches are given as grandsons of the son Anání Pál, it is clear that if the tribe is a branch of the Tomars, and left Dehli either on the accession or, as might be more probable, on the defeat of Pirthí Ráj, many names have been omitted. The Janghárás have so far prospered better than any other Thákúr clan in the district, and the villages lost by the clan have been compensated for by those conferred in reward for services rendered in the mutiny to Captain (now Colonel) Gowan and others in Khera Bajhera. The Janghárás in Khera Bajhera now number 3,150."

The Pamárs extend from the north of the Rámghanga, in the east of parganah Jalálabad, to the eastern parts of Kánt and Jamaur and prevail generally along the boundary of this and the Hardoi district. They describe themselves as coming originally from Ujain in Central India under the leadership of Ráwat Sinh. They took possession of Kuríá Báns Khiríá in parganah Sháhjahánpur, and, clearing the jungle and expelling the inhabitants of neighbouring villages, established themselves.¹ The Pamars (called also Ponwars and Pramárs) are the first in rank of the four Agní kulas or fire races, the other three being the Parihárs, Chalukyas (or Smlankhís) and Chauháns, which are fabled to have sprung from the sacred fire-fountain or Analkund on the summit of Mount Abu.² They have been mentioned in previous notices and will again call for notice in the articles on the Allahabad, Fatehpur, Jaunpur, Benares, Azamgarh and Gházipur districts, where they are also found. They are also numerous in Hamírpur, where a colony was settled (by local tradition from Dhár in Central India) several centuries ago.³

The Kásibs are chiefly found in the south of parganah Nigohi and in the adjacent portions of Sháhjahánpur, Jamaur, Tilhar, Pawáyan, Kásibs, and Barágaon. The Katolia country is in the western Katchas, part of the *bankati iláka* in parganah Jalálabad and on either side of the Sot river. The Raghubansi and Gantam clans Raghubansis and Gautams. are found principally in the old parganah of Bángáon, now included in Jalálabad; the Gautams occupying the eastern side of what was formerly the old Bángáon parganah up to the Rámghanga, and the Raghubansis the western side down to the Ganges. Sufficient description of these well-known tribes has been given in former notices.

The Chauháns, Ráthors, Gaurs and other clans have no distinct or special country of their own, but are scattered about through the Chauháns, Ráthors, Gaurs. country of the other clans amongst whom they have settled,

¹ Census Report, 1865.
Tribes, I., 149; Gaz., VII., 68.

² Vide Supplemental Glossary, I., p. 68; Sherring's Hindu
Hamírpur Settlement Report (1880), p. 28.

chiefly in consequence of marriage alliances. Mr. Currie's remarks on this are as follows :—¹

"This is owing to the custom universal amongst Rájputs of never marrying in their own clan. The whole clan is considered one family, and marriage within it is looked upon as incest. The clans are all graded or divided into (1) the highest and best; (2) the medium; and (3) the lower or inferior: and the universal rule in marriage is that the wives are taken from clans lower down in the scale, the lower clans giving their daughters with handsome dowries to superior clans. Daughters *must* be married and dowries *must* be given with the daughters, hence daughters are expensive luxuries in any Rájput families; in the lower clans from the heavy expenses of dowries, and in the higher from the greater difficulty of finding suitable husbands. The Chauháns and Ráthors are the only clans amongst the first flight who are numerous in this district, and they are to be found pretty equally distributed through all the parganahs."

The acquisition of what is now the principal possession of the Gaur clan has been described above; their original settlement was, however, in and around Seraman (South) of the Sháhjahánpur parganah. Their traditions state that about 900 years ago the Gújars held possession of Seraman and a *talúka* of 62 villages; that their violence and disinclination to pay tribute induced the then King of Delhi to offer the *talúka* to any one who could take it; and that in consequence Khagrái and Baghrái, Gaurs of Chandramahol, took possession of the Gújar possessions and established themselves there. The date assigned to this exploit is of course absurdly wrong, but the rest of the tradition is very probably correct. Gaurs are of a middle rank amongst the Rájputs of the district. They stand lower than Báehhals, Pamars and Katehriás, but higher than Chandelas, Jangháras, Kásibs, and Raghnabansis.²

The Bania caste (22,864) presents more difficulties than either of the two preceding ones. The term 'Bania' is itself ambiguous, being sometimes used as the name of a caste and sometimes as that of a profession or trade. Mr. Beames seems to deny the existence of a Bania caste altogether³. He speaks of the doubtful existence of a class of Bais Banias in Oudh as the sole representatives of the Vaisya caste, but he would reject altogether the system of classifying Hindus into four classes, as Brahmans, Kshatrias, Vaisyas, and Sudras. Mr. Growse⁴ alludes to the vague 'popular idea that the Vaisya is properly the trading as the Sudra is supposed to be the servile caste, while it is definitely ruled that the former is

¹ Settlement Report, p. xxv. Mr. Porter writes—"The Rájput clans only recognise one *gotra*, except Gaurs, who have two: these two can intermarry." In the South and East Panjáb, according to Mr. Ibbetson, the restriction on intermarriage is more lax among Rájputs than among other Hindus; Jás, Gújars &c, will not marry in the *clan*; Rájputs only exclude the *sept* or section of the clan. Here it would seem to be different, and the clan, except among Gaurs, is excluded.

² Mr. D. C. Barlie, &c.

³ Suppl. Gloss., I., 183. And if it

is one it apparently includes not only Hindus but Jains and Muhammadans.

⁴ Census

report, 1872, lxxxi.

the more respectable appellation of the two.' But he puts aside this popular theory as untenable and cites examples of its inadaptability to facts. He sums up his argument thus: "Excepting only the Brahman and Thákur, all other Indian castes correspond, not to the Scottish clans with which they are so often compared, and from which they are utterly dissimilar, but to the close guilds which in mediæval times had so great an influence on European society. As the goldsmiths formed themselves into a company for mutual protection, so the Sunárs combined to make a caste: the former admitted many provincial guilds with special customs and regulations, the latter recognized many subordinate *gotras*: the former required a long term of apprenticeship, amounting virtually to adoption, the latter made the profession hereditary: the former required an oath of secrecy, the latter ensured secrecy by restricting social intercourse with outsiders."

The word *Bania* is derived from the Sanskrit *Baniḥ*, 'a trader.' Mr. J. R. Reid, in his enumeration¹ of the population of the Azamgarh district, has apparently abstained from using the term *bania* at all and used the words "trading classes" in its stead. In the index to the third volume of *Hindu Castes and Tribes* by the late Mr. Sherring the subdivisions of Banias, as given in the census report of 1872, are classified under the same generic term, "trading classes," but in the body of that work we find them mostly spoken of as Banias. Mr. Sherring considered it pretty certain that the Vaisyas were once an agricultural class, but that the Sudras have stepped into their position, and that the two castes have become so mingled that it is hard to point with precision to any leading distinction between them. All that he thinks can be said respecting them is that certain castes are purer Vaisyas or purer Sudras than certain others.² Elsewhere Mr. Sherring goes as far as Mr. Beames in denying the existence of any pure Vaisya castes north of the Narbada. Writing of the trading classes of the Madras Presidency he says:—"Notwithstanding the assertion of Dr. Cornish, the compiler of the Madras census report, that the trading classes of that Presidency are generally admitted to be Vaisyas, it is not for a moment to be imagined that they better deserve to be so reckoned than the same classes in the north, which are known everywhere as Banias."

It was in consequence of the classification of Hindus, adopted in the census forms of 1872, into four classes—Brahmans, Rājputs, Banias and

¹ Azamgarh Settlement Report.

² Sherring's *Hindu Tribes and Castes*, I., 248. But we may ask "what is a pure 'Vaisya'?" The expression is not easy of comprehension on the theory that the four-fold division of castes was occupational (Note by Mr. Denzil Ibbetson, c.s.).

³ *Ibid.*, III, 106.

"others"—that this arrangement was followed in previous volumes of this series, and even in the forms of the recent (1881) census the pre-eminence of the twice-born classes is in a manner recognized by their position at the head of the list, all the rest being arranged in alphabetical order.¹ It was recognized that no attempt to classify the castes in an ascending scale according to relative rank had any chance of success, as not only would most of the tribes themselves not admit their assumed inferiority, but European authorities on the subject would in many cases equally dispute it. Thus among the castes placed below Banias in the census of 1881 are the Bhúinhárs². Mr. Sherring classes them as Brahmans, but Mr. J. R. Reid regards them as a separate caste midway between Brahmans and Kshatris. Returning to the Banias—whose claims to be reckoned next after Rájputs, and before the others to whom an alphabetical order is given, cannot be supported on the ground of numerical superiority³—we must look elsewhere than to the census forms of 1881 for assistance in ascertaining their subdivisions. According to the census of 1872 they were as follows⁴ :—

Agarwála ...	...	1,395	Jaiswál ...	...	1
Ajúdhyábáisi ...	...	2,246	Mahur ...	...	514
Agrahri ...	...	2,470	Mathurá ...	...	18
Bárahmaini ...	...	38	Parwál ...	...	129
Bohra ...	...	91	Rastogi ...	...	115
Bishnoi ...	...	22	Saráogi ...	...	161
Baranwár ..	...	111	Simáli ...	...	3,970
Chausaini ...	...	8	Ummar ...	...	1,433
Dhúsar ...	...	23	Unáya ...	...	1
Derhí (Umar)	...	540	Unspecified	...	298
Gúrer ...	...	44			
Hardái ...	...	1,069	Total	...	14,600

The total, 14,600 in 1872, was less, it will be observed, by 8,264 than the total returned in 1881, and it might be inferred that there had been an increase in the number of the caste, amounting to 56 per cent., during the nine years between 1872 and 1881. But in the district of Moradabad we shall find a

Apparent increase
of 56 per cent. from
1872 to 1881.

¹ See Form VIII. The Deputy Superintendent of Census, North-Western Provinces, explains this form by saying that it is based on numerical superiority, i. e., only castes comprising over 100,000 are included, the rest being lumped together as "other Hindu castes."
² For a full account of this caste see under Azamgarh, and Suppl. Gloss., I., 21.
³ They are exceeded in these provinces by Ahírs, Chamárs, Káchhís, Kahárs and Kurmís.
⁴ Of the names given in the text some are not, properly speaking, subdivisions and some are not necessarily Banias at all. Bishnoi is the name of a sect which includes others than Banias, but is also said to be a subdivision of Banias; Saráogi is the name of a sect; Bohra is a money-lender, whatever his caste; Dhúsars are said to be Banias here, but apparently claim to be Brahmans in the Panjáb.

decrease in the total of about the same number,¹ so that the more probable conclusion seems to be that the figures of one or both enumerations are inaccurate.

Among the subdivisions shown in 1872 are Sarāogis, who numbered then 161. The word is derived from the Sanskrit *śrāvaka*, Sarāogis, which primarily signifies "a hearer" (from *śravas*, the ear), but is used also with the following (among other) meanings:—"a pupil; a particular class of Buddhist ascetics, properly one who by adhering to the teaching of Buddha and practising the four great truths becomes qualified eventually to be ranked as an *Arhat*,² and to be addressed as *Ayushman*." *Srāvaka-vrata* is the name of a Jain treatise,³ and *Srāvaka* is the general name of the Jain laity; Sarāogi is only the Hindi form of this word. Dr. Hunter describes Jainism as a "distinct sect"—though whether of Buddhism or Hinduism is not expressed; but probably he means the former, as he speaks of it as "in some respects Buddhism equipped with a mythology."⁴ Mr. Growse writes:—"Jainism existed *probably* before Buddhism; *certainly* before the form of Vaishnavism now recognized as orthodox." In the census of 1881 the old (1872) classification of natives of India by religion into Hindús and Muhammadans has been extended, and the Jains have been counted as distinct religionists, ranking equally as such with Hindús, Sikhs, Muhammadans, Christians, Buddhists, Brahmos, Jews and Pársis. One result of this course has been that in the table of Hindu castes⁵ Banias who are Jains or Muhammadans⁶ have been nominally excluded, although in practice it appears⁷ many of the Sarāogis have gone into the Hindu total; not apparently as Banias, but among the "other Hindu castes."⁸

Of the other subdivisions the Agarwálas and Agrahris probably derive their name and origin from Agroha in Hariána. The Agarwálas, Agarwálas (many of whom are Sarāogis, *i.e.*, Jains) have been described in previous volumes⁹ and very little need be added here. They affect to consider themselves the only true Vaisyas and some *pandits*

¹ But not the same percentage.

² "One worthy of the homage of gods and men," a title both of Jain Tirthankaras and of Gautama Buddha himself.

³ Monier Williams' Sanskrit-English Dictionary.

⁴ The Indian Empire p. 154 (Imp. Gaz., IV. art. India, p. 260).

⁵ Census form VIII.

⁶ Deputy Superintendent of Census.

⁷ There is not the slightest doubt about Jains being properly described as Hindus by race, though in religious belief they differ from the mass of Hindus, who are Vaishnavas by persuasion. The distinction is a purely religious one, and it is an every-day occurrence for a Bania to pass from either religion to the other. The curious thing is that Jainism admits converts only from one particular caste, *i.e.*, the Banias. This explains the difficulty sometimes felt as to their recognition or non-recognition of caste: there is little or no occasion for them to recognize it, since all the members of the community are of the same caste, though of different *got*s (Note by Mr. Growse).

(Etáwa).

⁸ *e.g.*, Gaz., IV., 280

(according to Mr. Sherring) are weak enough to support their pretensions. Mr. Sherring¹ enumerates 17½ clans as follows:—

1. Garga.	10. Brana.
2. Gobhila.	11. Tāyal.
3. Garwāla.	12. Tarana.
4. Batsila.	13. Thingala.
5. Kasila.	14. Tūila.
6. Sinhāla.	15. Nital.
7. Mangāla.	16. Tundala.
8. Bhādala.	17. Goila and Goisa.
9. Tingula.	17½. Bindala.

Agrahris have (according to the same authority) the tradition of being descended partly from a Vaisya and partly from a Brahmanical ancestor. The clan is, however, regarded as of the Vaisya tribe and is engaged in trade. Its members wear the sacred cord, a practice of many other clans of traders. Polygamy is indulged in by Agrahris, and on this account, it is said, they have lost the high position which they formerly held; yet Brahmans and Rājputs are not, in popular esteem, dishonoured by their polygamist habits.²

The Agrahris are divided into several classes, some of which are as follows³:—

1. Uttaraha	5. Dālāman.
2. Pachhawān.	6. Mahuliya.
3. Banārsi.	7. Ajudhyabāsi (from Ajudhya.)
4. Tānchara.	8. Chhānwā (from ninety-six parganahs).

Bārahāsaini (called Burhseni by Mr. Sherring) also claim Agroha as their place of origin. They are chiefly bankers. Bohras are mentioned by Mr. Sherring among the twenty-four principal trading castes of Rājputana and the only description⁴ he gives of them there is that they are “traders in tin, iron and other wares.” He also includes them among the 81 “trading and other Hindu tribes of the Central Provinces.”⁵ Under the name of “Borah” they seem to be included, but as Muhammadans, in a similar class (traders) in Bombay.⁶ They seem in that Presidency to be engaged also in agriculture and a large part of the trade of Western India is said to be in their hands. Burhānpur, an important town in the Nimar district of the Central Provinces is, on the authority of Sir George Campbell, declared to be

¹ Hindu Tribes and Castes, I., 287. The orthography of these names is Mr. Sherring's and appears doubtful in some cases, but materials for correction are not available. ² *Ibid*, I., 292. But to marry more than one wife, except for good reason or in a very rich family, is thought discreditable (note by Mr. W. C. Bennett). ³ See note above as to orthography.

⁴ Hindu Tribes, II., 52.

⁵ *Ibid*, II., 116.

⁶ *Ibid*, II., 183.

the "city of the Borahs," which they greatly reverence and desire as a burial-place. These Muhammadan Borahs are supposed to be descended from Hindu Borahs who have intermarried with immigrants from the Persian Gulf. Mr. Growse mentions an interesting process observable in Muttra by which Bráhmans are gradually becoming members of the Bohra caste, "the trade of the usurer being highly incompatible with priestly pretensions."¹ In many trading centres in these provinces the term "Bohra" is used as synonymous with "wholesale dealer" and "money-lender." Dr. Fallon in a note to the word in his Hindustani Dictionary says, "the Bohras appear to have originated in Guzerát, where they became converts to Muhammadanism, but they are settled in many parts of Central and Western India and in the North-Western Provinces."

Bishnois and Dhúsars will be described in the Moradabad memoir. Baranwárs are divided into twenty branches and are found in Gházipur, Jaunpur, Azamgarh and Gorakhpur. Bishnois.
Dhúsars.
Baranwárs.
Derhí-Umar (or Dirh-Umar) is a subdivision of the Umar class, midway between the Til-Umar and Dusres, which make up the three subdivisions. The Guror and Hardái of the census report are not mentioned in any of the authorities quoted above, and the latter seems simply to indicate that they are residents of the district so named.
Derhí-Umar.
Guror and Hardái.

Jaiswár (in Sherring's work Jaiswál) is the name of a numerous class of reputed Vaisyas sprung from Ujain, many of whom are Jains by religion.² Mr. Beames thinks, from the fact that Jaiswár is the name of a subdivision of Chamárs, Dhánuks, Kaláls, Muráos, Kurmis, Telís, Banias and other inferior tribes, that its use as such implies perhaps that those subdivisions came originally from Jaís, a large manufacturing town in Oudh.³
Jaiswár.

The Mahurs of the census may be the Mahrus mentioned by Mr. Sherring as numbering 10,000 in Agra.⁴ There is a trading class called Mahor in Bhartpur.⁵ Mr. Beames mentions Máhaur as a subdivision of Sunárs or goldsmiths, and one of the tribes that employ a secret language to facilitate fraud. We come nearer to a true description of them in the note by Mr. Sells on the castes of Agra, where they appear to be numerous. He says that they are not true Vaisyas, a claim few indeed of the so-called Vaisyas could substantiate, but are descended from a Vaisya by a Chaube woman.
Mahur.

¹ Census (1872) report, I., lxxiii.
144.

⁴ Sherring, I., 298.

² Sherring, I., 296.

⁵ *Ibid.*, III., 62.

³ Suppl. Gloss, I.,

Mathuria is the name of a subdivision of Banias and also of Bráhmans, Dhánuks, and other tribes. It evidently points to Muttra as their place of origin. The Parwáls or Parwárs are Jains and are also found (according to Sherring) in the Central Provinces.¹

The Rastogís are said to have some peculiar customs, amongst others that the women decline to eat food cooked by their husbands. They are said to have come from Amethi and have three subdivisions, which do not intermarry—Amethi, Indrapati, and Mauharía.

The Simáli of the census is probably the Srimál tribe, said to be partly Jains, mentioned by Sherring as one of the trading castes of Benares. The Unáyas are really Banias, but are often by the Brahmans classed as Káyáths, on the ground that they eat meat and drink spirits. The caste has many—according to Sherring, twenty—subdivisions, all of which are engaged in trade.

Among the “other castes” the census returns (1881) give the population of the following¹, to which the name of the special calling or trade followed, or other brief note to aid in identifying them, has been added :—

Name of caste.	Total population.	Females	Name of caste.	Total population.	Females.
Ahar (cattle-breeder) ...	581	262	Dhánuk (sweeper and weaver).	11,633	5,343
Ahír (cowherd) ...	65,216	28,941	Dhobi (washerman) ...	17,232	8,039
Barháí (carpenter) ...	16,067	7,397	Gadarín (shepherd) ...	16,662	7,849
Bhangí (scavenger) ...	7,228	3,324	Gosáin (ascetic sect) ...	2,616	1,199
Bhát (genealogist, paucyrist.)	1,680	757	Gújar ...	3,163	1,317
Bhurji or Bharbhunji, (grain parcher.)	14,361	6,662	Ját ...	528	181
Chamár (skinner, tanner and leather worker).	85,481	39,668	Káchhi (agriculturist) ...	59,058	27,408
			Kahár (pálki-bearer) ...	34,965	16,975
			Kalwár (distiller) ...	6,915	3,206

¹ Sherring, II., 115. It is possible these may have been confounded with Purwáls, a class of Banias numerous in Mainpurí, whose name is said to be derived from some sacred place called Purí; in which case the original form of the word would be Purí-wála. Perhaps Jagannáth, or Puti, in Orissa is the town intended. ² The castes selected by the census department were those only of which the total for the Provinces exceeded 100,000. It would have been interesting to show the rate of increase or decrease in the totals of each caste during the interval between the two enumerations, but in attempting to do this such startling differences presented themselves that the idea was abandoned, as any results obtained from comparing the figures would only mislead. Thus the Málí caste returned in 1872 as containing 1,845 is returned as consisting of 10,267 members in 1881; the Kalwárs, who had 6,915 in 1872, had 18,881 in 1881; Kurmis, with 103,968 in 1872, were returned as only 28,248 in 1881. Such discrepancies can only be accounted for by differences in the classifications of the two censuses.

<i>Name of caste.</i>	<i>Total population</i>	<i>Females</i>	<i>Name of caste.</i>	<i>Total population</i>	<i>Females</i>
Khatik (pig and poultry breeder and tanner.)	2,221	990	Malláh (boatman) ...	664	323
Kāyasih or Kāyath (scribe.)	11,282	5,207	Nái (barber) ...	14,334	6,532
Kori (weaver) ...	22,771	10,579	Pási (fowler, watchman),	17,186	8,193
Kumbhár (potter) ...	8,993	4,163	Sunár (gold and silver-smith).	5,185	2,364
Kurmi or Kunbi ...	103,958	44,612	Tamoli (betel-nut seller),	1,940	905
Lodh or Lodha (cultivator.)	2,413	1,167	Teli (oilman) ...	21,243	10,417
Lohár (blacksmith) ...	10,069	4,527	Unspecified ...	21,549	10,029
Lānia (salt-extractor) ...	2,877	1,316			
Máli (gardener) ...	1,845	851	Total ...	592,616	274,689

The names in brackets indicate only the trade, business or calling which is usually associated with the caste, for individual members will be found in every caste following different and frequently quite opposite pursuits. Rājputs, Brahman and Kurmís represent the bulk of the resident proprietary community, and with Ahírs, Chamárs, Káchhís and Kurmís are the agricultural classes properly so-called. The rest are names of castes some of whose members combine cultivation of the soil with their special caste-occupations, and this is especially the case with the Pásis, Dhánuks, Gadarias,¹ Kāyasths and Lodhas.² Some of course exclusively follow agriculture, while others, those for example living in towns, devote themselves entirely to non-agricultural labour. Even the Bairágís and Gosáins, prone as they are to a roving life, occasionally vary agriculture with mendicancy; but the profits of the latter trade are too attractive to allow them to become good cultivators.

"The chief agricultural castes, arranged in order of merit as cultivators, are," writes Mr. Currie, "(1st) the Kurmís; (2nd and 3rd) the Káchhís or Muráos and Kisáns³; (4th) Chamárs. These are all very good and amongst the first flight with no great distance between them. Then come Ahírs, Bráhmans, Kolís or Korís, Kahárs and Patháns as medium cultivators, and as usually inferior, Thákurs, Gadarias, Pásis, Dhánuks, and those classes who are not, strictly speaking, agriculturists.

"The Kurmís are most numerous in parganahs Pawáyan, Khatár and Tilhar; and their distribution— the Káchhís or Muráos in Jalálabad, Pawáyan, Kánt,

¹ Usually pronounced as if spelt "Gararia." ² Also called Lodhí or Lodh. An interesting account of this caste will be found in Mr. V. A. Smith's contribution to the Hamirpur Settlement Report (1889), p. 30. According to that writer the distinction between Lodhís and Kurmís is, probably, only nominal and does not imply difference in blood. He thinks the claim sometimes set up for Lodhís of being autochthonous cannot be supported, but that, like other tribes, they have moved down from the west. ³ Kisáns have been included among Kurmís at the recent census. Mr. Porter thinks they should have been returned as a distinct caste. They rank below Ahírs and above Kahárs.

Sháhjahánpur and Tilhar; the Kisáns in Pawáyan, Jamaur and Sháhjahánpur, the Chamárs in Jalálabad, Pawáyan, Sháhjahánpur and Tilhar; the Ahírs in Jalálabad, Tilhar, Pawáyan and Kánt; the Bráhmans in Pawáyan, Jalálabad, Sháhjahánpur and Kánt; the Kolís or Korís in Pawáyan and Sháhjahánpur; the Patháns in Sháhjahánpur, Tilhar, Jalálabad and Pawáyan; the Thákurs in Jalálabad, Kánt, Khara Bajhera and Pawáyan; the Gadarias in Jalálabad, Pawáyan, Sháhjahánpur and Kánt; and the Pásís in Pawáyan, Sháhjahánpur, Khutár and Barágaon."

Space will not permit of even a brief account being given of the minor castes, and we must be content with giving the subdivisions found in the district, in 1881, of two of the most important. The subdivisions of Ahírs, with

the population of each at the last census, were as follows
 Ahír subdivisions. (those clans only being named which had 100 members or upwards):—

Names of subdivisions.				Popula- tion.	Names of subdivisions.				Popula- tion.
Adhmad	...	...	...	219	Kárf	...	...	...	348
Bajer	...	...	...	1,995	Kharabebaría	...	...	...	143
Bakía	...	...	...	127	Khatís	...	...	...	183
Barsarnián	...	...	...	191	Lohia	...	...	...	266
Bartaria	...	...	...	576	Madhejhala	...	...	...	179
Bháraddwári	...	...	...	272	Nagolah	...	...	...	100
Bharkasiá	...	...	...	114	Nandbansi	...	...	...	350
Bhírgúdí	...	...	...	8,100	Nikom	...	...	...	169
Derona	...	...	...	1,886	Odra	...	...	...	362
Deswár	...	...	...	164	Pataría	...	...	...	108
Dhor	...	...	...	916	Pohíá	...	...	...	105
Dontar	...	...	...	100	Rána	...	...	...	168
Ghoghorahá	...	...	...	93	Ráwat	...	...	...	728
Ghorcharhá	...	...	...	1,765	Rohambansi	...	...	...	212
Ghosí	...	...	...	1,520	Rothdá	...	...	...	371
Gúdarhá	...	...	...	134	Sáudh	...	...	...	195
Gwálah	...	...	...	151	Sansariá	...	...	...	123
Gwálbans	...	...	...	14,392	Unspecified	...	...	...	21,157
Jádon	...	...	...	213	Specified sub-divisions with under 100 members each.	...	...	...	4,465
Jadubansi	...	...	...	1,274					
Jawári	...	...	...	99					
Jetái	...	...	...	169					
Jhákh	...	...	...	184					
Jhántí	...	...	...	150					
Kamarhá	...	...	...	890					
					Total	...	...	...	65,216

According to Sir Henry Elliot, Nandbans, Jadubans, and Gwálbans are names of three grand divisions, and the first (Nandbans) only has subdivisions (*got*). A fuller account of this caste must be reserved for the memoir of

the Muttra district, to which all the Ahirs of these provinces trace their origin.

Gujar subdivisions. Of Gujar the subdivisions were as follows :—

Names of subdivisions.	Population.	Names of subdivisions.	Population.	Names of subdivisions.	Population.
Bágrai ...	155	Melkhi ...	183	Specified subdivisions with under 100 members each.	972
Bargona ...	102	Náru ...	120		
Ghúrní ...	117	Pheranti ...	152		
Kihtar ...	99	Sarohi ...	92		
Mandhári ...	330	Unspecified ...	841	Total ...	3,163

Some account of the Gujar caste will be found in the Moradabad and Muttra notices.

From the vernacular lists compiled in the census office the following appear

The “unspecified” to be the details of the “unspecified” castes, and they are of the census. added here as it may be of interest to ascertain them :—

Name of caste.	General occupation.	Total population.
Arakh ...	Village servant, cultivator ...	2,443
Bahelía ...	Fowler ...	2,534
Banjárá ...	Travelling grain dealer, cattle merchant ...	136
Bári ...	Leaf-plate seller, torch-bearer ...	543
Barwár ...	Grass-cutter and seller ...	279
Báwaria ...	Cultivator, thief, hunter ...	8
Bengáli ...	Servant ...	17
Birjbási ...	Dancer, singer ...	86
Chhipi ...	Calico printer ...	43
Dabgar ...	Leather vessels (“kuppa”) maker ...	28
Darzi ...	Tailor ...	2,783
Devotees ¹ ...	Mendicancy ...	2,084
Dharkar ...	Worker in reeds and canes ...	34
Dhondá ...	Ballad singer ...	3
Dhunía ...	Cotton carler ...	425
Gamelá ...	Agriculturist ...	1,754
Ghosi ...	Milkman, cultivator ...	47
Halwái ...	Confectioner ...	566
Joshi ...	Servant, receiver of alms ...	1,504
Kanchau ...	Dancer, prostitute ...	590
Kanjar ...	Rope-maker, trapper mud-toy maker ...	401
Karnatak ...	Singer and dancer ...	20
Kaserá ...	Metal-vessel dealer ...	40
Khattí ...	Servant, merchant ...	1,498
Mumar ...	Bricklayer ...	27
Murcherá ...	Beggar ...	5
Nat ...	Aerobat ...	2,088
Nárfia ...	Gold and silversmiths' waste washer ...	140
Patwá ...	Braid, fringe and tape maker ...	962
Sinh ...	Servant, cultivator ...	14
Tawáif ² ...	Dancer, prostitute ...	2
Thatherá ...	Brass and copper smith ...	445
Total ...		21,540

¹ Vide separate list, post.
Porter).

² Should have been returned as Ramjani (Note by Mr.

From the same source is derived the following list of devotees and religious mendicants, but not the classification in the second column, which has been obtained from Professor Wilson's *Essays on the Religion of the Hindus* and other authorities, no clue being given by the census returns :—

Name of sect.				Classified as Vishnuite (V), Sivaite (S), Shákta (Sh.), Jain, &c.	Total population.	Females.
Aughar	...	...	...	S. ...	5	Nil.
Baháji	...	...	...	V. ...	1,520	672
Brahmachári ¹	...	...	...	S. ...	4	Nil.
Charandási	...	...	...	V. ...	1	Nil.
Harchela	...	...	...	S. ...	8	4
Jogi	...	...	...	S. ...	325	158
Kabirpanthi	...	...	...	V. ...	15	5
Nanaksháhi	...	...	...	Sikh	36	11
Parumhansa ²	...	...	...	S. ...	4	Nil.
Rádhá Balahbi	...	...	...	V. ...	1	Nil.
Rámánandi	...	...	...	V. ...	15	3
Sakhi	...	...	...	V. ...	2	1
Sanyási	...	...	...	V S.	4	Nil.
Udási	...	...	...	Sikh	2	1
Vaishnáo	...	...	...	V. ...	19	4
Unspecified	...	...	...	...	123	43
Total				...	2,084	902

Musalmán's are divided, according to religion, by the last census into Musalmán's by religion. Sunnis or orthodox (59,162), Shías or followers of Ali (87), and Wahábís, of whom there were none in this district. In addition to these figures, the census returns enable us to give details of certain Indian tribes of Musalmán's, usually called Nau-Muslims. These numbered altogether only 677 in this district, and were :—Muhammadan Rájputs (100, Mewáris (577). Some account of these will be given in the Moradabad memoir, as they are more numerous in that district.

But neither the census returns for 1872 nor those for 1881 give a fair representation of the different classes that make up the Muhammadan community ; and, indeed, as remarked by Mr. J. R. Reid in his account of the Musalmán's of Azamgarh, "It would not be easy to get a correct numerical representation of them. They are well known and are marked off from each other by definite custom, as well as by degrees of social consideration. But the vanity of individuals would make it a difficult and invidious task for the

¹ For the different meanings of this term see Fallon's Dict. and Wilson's Glossary, under the word. Fallon says it is assumed by many religious vagabonds. ² Doubtfully placed among Sivaite by Professor Wilson, *Essays*, I., p. 231. See also Barth, *The Religions of India*, p. 231.

census enumerator to assign every one to his proper class." Mr. Reid states the classes thus :—(1) Milkís,¹ who are subdivided into Sayyids and Shaikhs and are reputed to be the descendants of Arabian Muhammadans ; (2) Wiláyati (foreign) Patháns, who are supposed to be descended from immigrants into India from the north-west ; (3) Wiláyati Mughals, ditto ; and (4) Indian Muhammadans.

Sayyids are real or pretended descendants of Ali ; Shaikhs call themselves Kuraishí, Sa'díqí, Usmání, Fárúqí, Abbási, Ulví, Háshimí, Ansárí, and probably many other titles, which in their origin were doubtless clan-names, some of them being names of Arab tribes. When a Hindu is converted to Islám he assumes the designation Shaikh or Shaikh Sidqí (from *sidq*, 'truth').

Patháns are all Afgháns or descended from Afgháns, and some tribes of them are designated Rohillas.² Pathán is merely a Hindustání corruption of Pakhtún.³

Mughals were worshippers of the sun and originally lived a nomad life in Tartary. In the second Caliph's time they were converted to Islám and have poured into India since the time of Chingíz Khán. The derivation of the word Mongol has been much discussed by European philologists. Dr. Schmidt derived it from *mong*, a Mongol word meaning 'brave,' but another derivation is from *mon-gol* or *monga-gol*, 'the silver river' (identified with the Zerebrenski river, that falls into the Argun 8 miles from Argunskoi). The chief of the Mongols first adopted the style Mongol Khán in 1147 A.D.⁴ Tartar is a word seldom used in India, but its derivation may be mentioned in this connection. The tribe was called Tartar, which means 'nomad,' from their habit of dwelling in moveable *yurts* or tents, a *yurt* being called in Manchu *talara-bu*, which is again derived from the Tungusic word *tata* or *tartar*, meaning 'to drag' or 'pull,' and a tent is still called *tatan* or *tata*.

Of the Indian Musalmáns a fuller description will be given in the Azamgarh memoir ; they are too few in this district to warrant much space being occupied about them. But there is one peculiar caste of Muhammadans in this district, of which an account (kindly furnished by Mr. D. C. Baillie, c.s.) may be given.

¹ So called because their ancestors were the class to whom principally *mils* or revenue-free grants of land were given under Muhammadan rule. ² See further under Kánpur Native State.

³ Note by Mr. Denzil Ibbetson, c.s., who refers, for further information, to the Panjáb Census Report and Bellew's *Races of Afghanistan* (but much of the latter he thinks is "doubtful theory"). ⁴ Howorth's *Chingiz Khán and his Ancestors* in Indian Antiquary, IX., 246. On the four distinct meanings the word Mughal (or 'Mughul') came to bear in India, see Hunter's *Orissa* I. 232.

In the *khádar* of the Ganges, in tahsíl Jalálabad of this district and in Budaun and Bijnor further north, are found in small isolated Pankhias. hamlets, pushed far forward into the rain-shed of the river, groups of a peculiar caste of Muhammadans called Pankhias. They profess to be strict Muhammandans, but transgress Muhammadan law in eating turtles, alligators and other animals usually regarded as forbidden. During the continuance of the Pirthipur Dhái fair the Pankhias of the neighbourhood attend in considerable numbers and are to be seen from morning to night in the river amongst the worshippers, plunging below the surface of the water in search for the coins which are secretly dropped into the river as offerings to Gangá-mái. At night the bathing—and consequent dropping of coins into the river—ceases, but the Pankhia continues his researches in the river to collect the little lumps of wheaten dough which are floated down the stream. The Hindu crowd interfere angrily when any lighted lamp is touched, but as soon as the light dies out it is instantly picked up. Throughout the rest of the year the Pankhia is a cultivator, clearing and cultivating year by year patches of the *khádar* land. They appear, as a class, to be fairly well-to-do and their hamlets show a stock of buffalo cows, goats and poultry very much larger than would be possessed by a similar number of ordinary cultivators.

Parsís, &c.

Two persons (males) are returned as Parsís, but no representative of the Buddhist, Brahmo, or Jewish religion was found in the district.

The inhabitants of Sháhjahánpur may be divided with respect to occupation into two primary classes—those who, as landlords or husbandmen, obtain their living from the soil, and those who do not. To the former the census of 1881 allots 622,593¹ persons, or 72·65 per cent. of the total population, and to the latter 234,353 persons, or 27·35 per cent. Excluding the families of the persons so classified, the number allotted to the former class is reduced to 259,025² members *actually* possessing or working the land. The details may be thus tabulated :—

	Male.	Female.	Total.
Landholders	8,468	950	9,418
Cultivators	178,352	26,706	205,058
Agricultural labourers	37,642	5,859	43,501
Estate office service ³	1,047	1	1,048
Total agriculturists	225,509	33,516	259,025

¹ Form XXI. This number has been arrived at by assuming that the ratio of the total population to the agricultural population is the same as that between the number of *males* of all occupations and the number of *males* with agricultural occupations. ² Form XII., table 6.

³ That is, agents (*kárinás*), orderlies and messengers (*chaprás*), and others employed by landowners in the management of their estates.

The density of population per square mile of cultivated area varies from 943 in the Sháhjahápur tahsíl to 685 in the Pawáyan tahsíl.

Following the example of English population-statements, the census distributes the inhabitants amongst six great classes : (1) the professional, (2) the domestic, (3) the commercial, (4) the agricultural, (5) the industrial, and (6) the indefinite. The first or professional class numbered 7,803 males, amongst whom are included 4,372 persons engaged in the general or municipal government of the country, 1,228 engaged in the defence of the country, and 2,203 engaged in the learned professions or in literature, art and science. The second or domestic class numbered 1,931 members, and comprised all males employed as private servants, washermen, water-carriers, barbers, sweepers, inn-keepers and the like. The third or commercial class numbered 7,588 males, and amongst these are all persons who buy or sell, keep or lend money and goods of various kinds, such as shop-keepers, money-lenders, bankers, brokers, &c. (2,338) ; and persons engaged in the conveyance of men, animals or goods, such as pack-carriers, cart-drivers, &c. (5,250). Of the fourth or agricultural class something has been said already ; but, besides the 225,509 males engaged in agriculture as shown in the preceding table, the census returns include in this class 1,270 persons engaged about animals¹, making a total of 226,779. The fifth or industrial class contains 41,030 members, including all persons engaged in the industrial arts and mechanics, such as dyers, masons, carpenters, perfumers, &c. (3,016) ; those engaged in the manufacture of textile fabrics, such as weavers, tailors, cotton-cleaners, &c. (18,456) ; those engaged in preparing articles of food or drink, such as grain-parchers, confectioners, &c. (9,840) ; and lastly, dealers in all animal, vegetable or mineral substances (9,718). The sixth or indefinite class contains 174,933 members, including all labourers (21,050) and persons of no specified occupation (153,883).

An exhaustive account of the names of occupations would require a treatise to itself and can only be briefly treated here. The Indian custom of calling persons of lowly position and circumstances by high-sounding titles and names is too well known to need illustration. There seems to be no similar custom in European countries. Mr. R. C. Temple has collected² a number of these names current in the Panjáb, and most of them are current also in these provinces. They may be classed as historical,

¹ Class IV., order IX

² See an article on "Honorific class-names in the Panjáb," by Lieutenant R. C. Temple, F.R.G.S., M.R.A.S., &c., in the *Indian Antiquary*, XII, p. 127 (May, 1882).

religious, honorific (or alluding to an office or capacity), and mere nicknames.

Of the first kind—historical names—Raodás or Raidasia for *chamár*, a dealer and worker in leather, is an instance. It contains an allusion to Rabdás or Raidás, the *bhagat* (devotce) who flourished *circa* 1480-1530 A.D., and was a Chamár by caste. It is applied to Hindu Chamárs, while Rámdasia, from the *guru* Rám Dás, is the name for Sikh Chamárs. Raghubansia, *i.e.*, of the race of Raghú, a mythical king of the Solar race, is also a name assumed by Chamárs and is said to take its rise from the fact of Raghubír, a devotce (*bhagat*), being of this caste. Similarly Áhluwália for kalál (publican), Rámgarhia for barhai (a carpenter), Bawá, father, reverend, for lakri-farosh (timber merchant), are names with histories (or at least legends) attached to them.

Prajápat, creator, lord of creation, is applied to kumbhárs (potters) from their trade of making vessels out of mud; Bhagat, saint, for *sáís* (a groom), the latter word being itself the Arabic word for nobleman; Bahishtí or Bhísti, for a water-carrier; and Shaikh, a venerable person, for a convert to Islám, are examples of the second class or religious names.

Of the third or honorific many familiar instances will at once suggest themselves. Such are Rája, king and Thákur, lord, for náí (a barber); Chaudhírí, a headman, for máli (gardener) or kahár (carrier); Jamadár for a water-carrier or a sweeper; Mehtar, a chief, for sweepers, inn-keepers, shoemakers, &c.¹; Khalífa, a successor of Muhammad, for darzi (a tailor) and (according to Fallon) for “a Muhammadan barber; sometimes for a cook and also for a monitor in a school or a schoolmaster’s son;” Sardár, headman, chief, usually for the bearer (corrupted into *bahra*) or body-servant in an English household and also for a sweeper; Mahir or Mahra, a headman, for kunjra (green-grocer); Mahrá, effeminate, for a kahár (palanquin-bearer), from his having access to the women’s apartments; Rái and Ráo, a prince, for bhát (a singer); Sháh, a king, for a khatri (a caste of merchants and bankers),² and for saints and poets; Seth, a rich banker, for any merchant; Dáda, grandfather, for dom (musician), for a companion of dancing-girls, and for a family priest; Mírásí (Arabic), inherited, hereditary, for a dom or kanjar, a singer or companion of dancing-girls³; Mir and Mirjí, nobleman, also applied to the last-named class, and said to be a corruption

¹ Fallon. But the title seems in the North-Western Provinces usually confined to sweepers. ² Mr. Temple writes:—This has probably arisen from the confusion of Sáh, Hindi for a banker (whence the well-known word *sáhu-kár*, *vulgo* sower), with Sháh, Persian for a king. ³ The word in India signifies that the man is what he is by descent.

from *mirásí*; *Misr* or *Misraji*, a scholar, for any Brahman; *Lála*, cherished, used towards *Káyaths* especially, but also towards Brahmins, Khatri merchants, and Banias; *Mistri* (corruption of master or mister), a foreman, for any skilled workman; *Búrha* and *Buddha*, an old man, for a sweeper; *Míán* and *Míánji*, master, prince, for *mudarris* (a schoolmaster), for *mirásí* (see above), and for a eunuch; *Pandit*, learned man, applied to any literate or influential Brahman, and all Kashmíri Brahmins without distinction; *Maulvi*, doctor, learned, to any literate or influential Musalmán; *Munshi* (*Arab*, "the increased"), in common use for a writer; *Bábú*, a Bengali gentleman, for any clerk or person possessing or reputed to possess a smattering of English; *Painch*, the Panjábi form of *panch*, applied¹ in the North-Western Provinces to *Jaiswárá chamárs*, who are grooms, grasscutters, &c., from their practice of settling disputes by caste-*pancháyats*; and *Thikadar*, a contractor, for *rāj* (a mason) and *barhai* (a carpenter), however petty their positions.

Of nicknames the list might be extended indefinitely, but such forms as
 Nicknames. *Mangalmukhi*, merry-faced, for *kanjari* (a dancing-girl), and
Bará Míán, head of a house, for any elderly man of imposing appearance, are examples. These of course are not often names of occupations and are only mentioned in connection with the general use of honorific titles.²

The exceedingly small extent to which emigration has diminished the
 Labourers and emi- labouring classes may be gathered from the returns of
 gration. labourers registered for emigration since 1875. The number so enlisted has amounted to only 338 (74 females), and the details for each year are shown in the following form:—

Year.	Total number of emigrants.	Females.	To what colonies or places.
1875 ...	3	...	Demarara.
1876 ...	28	5	Ditto.
1877 ...	...	...	...
1878 ...	22	7	Ditto.
1879 ...	118	18	Demarara (19), Trinidad (71), and Fiji (28).
1880 ...	88	28	Jamaica (14), Trinidad (74).
1881 ...	79	16	Trinidad (50), French colonies (49).
Total ...	338	74	

¹ Teste Mr. R. C. Temple.

² The writer of the article quoted throws out a suggestion that the beginning of a system of surnames on the European model may perhaps be traced in the use of family distinguishing names. The question can only, however, be glanced at here.

The number of villages and townships is returned¹ at 2,026. Of these 1,905 had less than 1,000; 115 between 1,000 and 5,000; 4 (Jalabad, Khudáganj, Miránpur Katra and Pawáyan), Towns and villages. between 5,000 and 10,000; and 2 (Sháhjahánpur with 74,830 and Tilhar with 15,351) over 10,000 inhabitants. Amongst the villages are in the present year (1882) distributed 5,008 estates (*maháls*), but partitions constantly add to this total.

There is nothing to add to the ample descriptions of the houses of the people — which are chiefly mud huts—given in previous volumes. Habitations. The best class of native houses—those in the towns—rarely cost more than Rs. 2,000, while the commonest huts are made for about Rs. 10. The latter consist of four mud walls roofed with thatch and a single opening in the front serves the purposes of doors and windows. All but the poorest contrive to afford the luxury of common wooden folding-doors, which can be fastened by a chain and padlock on the outside, thus allowing the owner to leave his pots and pans in some security when he and his family are absent from home.

The strip of high land on which the city stands terminates on the south-east in a large mound or hillock overlooking the united Ports. Sháhjahánpur fort. valley of the Khanaut and Garra. This elevation was, three hundred years ago (according to tradition), the site of a fort belonging to the Gújar rulers of what, on the Pathán occupation, became Sháhjahánpur. On the foundation of the present city this eminence was selected by Nawáb Bahádur Khán, the Pathán leader, as the site for his residence, and the brick fort which till lately stood there was erected. It remained in the possession of his descendants till the mutiny. After the extension of the Rohilla power the fortunes of the family became grievously decayed, and before the mutiny they were reduced to pulling down a part of the rampart and selling the bricks of which it was built. During the mutiny Ghulám Kúdir Khán, the then representative of Bahádur Khán's family, ruled Sháhjahánpur as Khán Bahádur Khán's deputy and had his head-quarters in the fort. On the advance of the British troops the fort was seized by them and continued to be occupied during the restoration of order. A road of imposing width was then constructed through a crowded quarter of the city from the fort to Rijghát on the Garra, and under shelter of the fort Messrs. Carew and Co. re-opened their rum-distillery in what is now Carewganj. After the final suppression of the mutiny the fort was completely dismantled and scarcely a vestige of it now remains.

¹Census of 1881.

Jalálabad police-station (*thána*) and the sub-collectorate offices (*tahsili*) are situated within the walls of a mud fort erected by Háfiz Jalálabad fort. Rahmat Khán during the course of his struggles to obtain possession of Etáwáh. On the fall of the Rohilla power, it passed into the possession of the Oudh Nawábs, and on the cession into that of the British. A tradition of the Báclihál clan of Rájputás asserts that the eminence on which the fort is situated was the site of an earlier fort belonging to them, which they made over to the Chandelas on their settling in this district.

The fort at Tilhar consists of a high brick-wall, enclosing a number of isolated buildings and now occupied as the *tahsili* and *thána*. It Tilhar fort. was originally erected by Mangal Khán, an artillery officer of Shujá-ud-daula, who was killed at the battle of Baxár. During the mutiny it was in the possession of Wáhid-ulla Khán, a descendant of Mangal Khán, who joined the rebels and was present at both of the Bareilly expeditions to Naini Tál. This led to its confiscation and appropriation to its present purposes.¹

The common Hindu temples can receive no description here,² and there are none of any architectural pretensions. Nor are the Religious buildings. mosques, halls (*imámbara*)³ and mausoleums (*makhbara*) worthy of detaining us. In Sháhjahánpur itself there are a few mosques of the ordinary type, the most ambitious in design being the golden (*sunahri*) mosque (so called from the gilding on its minarets), which is a recent erection near the road leading from Bahádurgunj to the fort. The most ancient is a mosque inside the enclosure of the city police-station, as plain a structure as could well be devised, but bearing an inscription which dates from the reign of the emperor Sháhjahán. Two ancient mausoleums, known as those of Bahádur Khán and Diler Khán, stand opposite to each other at the entrance to the main street leading to the city police-station, but they present no features of interest. They are plain brick structures on raised platforms and the interior of one was recently (and is probably still) used as a store-room for a native shopkeeper's goods. A large mausoleum erected by Ahmad Ali Khán, but still unfinished and now never likely to be otherwise, stands at the side of the road leading from the jail to Mahmudi Hasan's bridge. Nearly opposite to this is the *imámbara*, a building of no particular account. The American Missionary Society possesses several good buildings, notably a large

¹ This account of the forts was supplied by Mr. D. C. Baillie, C.S. under Farukhabad, VII., 78.

² See ³ *Imámbara* does not admit of an exact English equivalent: it is the name applied to (a) the place where Muhammadans deposit the *táziya* (model of the tomb of Hasan and Husain, at Karbala, carried in procession at the *Muharram* festival) and where offerings are made to the dead; (b) a building in which the *Muharram* is celebrated; and (c) sometimes to a mausoleum. (Wilson's Glossary and Fallon's Dict.)

school-house near the Rosa road. There is a small Roman Catholic chapel in the cantonments, and the Protestant Church—the scene of the first burst of the mutiny in this district—is a substantial building, on the model of an English parish church, well placed and with a wide open space in front, which gives it a somewhat imposing appearance.

The boundary between law and custom is not easily defined, but our courts are constantly called upon to decide delicate questions regarding *status* and property in which evidence of local and caste customs is accepted and allowed to modify the strict letter of Hindu law. For an exhaustive treatment of this difficult subject reference may be made to the “Treatise on Hindu Law and Usage” by Mr. Mayne, which has now become recognised in all the High Courts of India and in the Privy Council as the best exposition of it yet produced. Any attempt to give a complete account of such customs in these notices would necessarily be out of place, and all that can be done is to note a few of the principal heads, such as marriage, divorce, exclusion from and re-admission to caste, &c.¹

No caste in this district has yet adopted any reforms regarding child-marriages, which are still the rule in accordance with ancient usage. Brahmins and Rájputs generally give their daughters in marriage at ages varying from 7 to 10 years, but in some unavoidable cases, *e. g.*, poverty, the marriage of a woman may be deferred till she is 30 years old or more. For males there is no limit as to age. The marriages of the mixed castes take place generally from the ages of 7 to 25 years, but the males sometimes postpone the ceremony after the latter age. The re-marriage of widows is only allowed among the lower castes, and is known in this district by the name of *dharoná*². There is a difference in the ceremonies performed, *e. g.*, there is no *barát*³; but the status of the wife and children is exactly the same. There is no divorce among Hindús, but where a woman of the lower castes has been abandoned or ill-treated by her husband, she is allowed to re-marry with the sanction of the caste people. There is no caste that permits the enrolment of outsiders, or allows intermarriages of their members with other caste people, or considers conversion to Christianity or Islám not to require exclusion

¹The following information was supplied by Mr. J. S. Porter, Collector of Sháhjahánpur.

²According to Dr. Fallon this word is derived from *droh* (Hindi), fraud, and signifies a second marriage of a girl brought about by her father. ‘If after having betrothed his daughter and received the wedding gift (*shika*), a father marries the girl to another man, he is said to commit *dharoná*’. The Sanskrit *druh*, to injure, runs through several languages: thus Goth. *drugan*, *dagis*; Angl. Sax. *trugan*; old Ger. *trugan*, *drugan*; Lettish, *drawdeht*; Lit. *traz*, *atraz*; Irish, *drzech*, anger; *drech*, ‘evil.’ (Monier Williams’ Sanskrit Dictionary).

³Sanskrit *varayātrá*, the procession (*yātrá*) of a suitor or bridegroom (*vara*) to the house of the bride. *Vara* = Lat. *vir*; Goth. *var*, *vaila*; Angl. Sax. *weh*, *wela*, &c.

from caste. In the case of exclusion, Chamárs and Bhangís only can re-enter their caste, on giving a feast to the brotherhood ; but these are not regarded as Hindus by the orthodox among the other castes. Conversion to Muhammadanism is rare, but is not confined to any particular caste. Among the high and middle classes caste is lost by eating with people of another caste, or eating food prepared by other than people of their own caste or Brahmans ; but if the person with whom the former of these faults has been committed be equal or higher in rank than the person by whom it was committed, the fault may be condoned on proper expiation being made. Caste may also be lost by eating beef or pork, by immorality in the case of women, and by association with women who have thus lost caste in the case of her relations ; but the latter may be re-admitted to caste by the brotherhood. In the case of low-caste Hindus, all the breaches against custom enumerated above may be condoned by a *panchdyat* and the offenders re-admitted to caste.

Other customs, clothing, food The only other customs requiring mention are those regarding riparian rights, but sufficient has been said about them in Part I.¹

In food and clothing there can obviously be little (if any) difference from what is found in neighbouring districts, and the reader may be especially referred to the descriptions in the Farukhabad notice.²

As already stated, the census shows 85·8 per cent. of the total population as Hindús, Musalmáns being only 14 per cent., while the remainder consist of 1,408 Christians, 78 Sikhs, and 2 Parsís. Of the Musalmáns, only 181 are recorded as Shias and the remainder are all Sunnis. No Jains are shown in the census returns. Most of the Hindu sects have been described at length in previous volumes,³ and there is no information available for adding anything to what has been already said that would have special reference to this district. Some further account of Hindu sects generally will be given in the Benares and Muttra memoirs.

Missionary institutions, The American Mission or, as its members style it, the Methodist Episcopal Church, commenced work in Sháhjahánpur in 1859-60. The Revd. Dr. Butler, the founder and first Superintendent of the Mission in Rohilkhand, Kumaun and Oudh, is said to have selected the place and the Revd. J. W. Waugh was the first missionary. The work began by the opening in the city of a school which still exists. It is said to

¹ Vide *supra* pp. 15, 18.

² Gaz., VII 79.

³ For Rámānandís or Rāmavats see Gaz., IV., 290-92; Kabír Panthís, *ibid.* 562-65; Bishnois, V., 302; Sadhs, VI., 73-74; Jogis, Baijagis and Saunyasis, V., 591-92; Atithis, Rádhakullabhis and Aghor Panthís, VI., 654-57.

have been early attended by a large number (from 150 to 200) of students, and for many years it received a Government grant-in-aid (amounting at one time to Rs. 140 per mensem), but in the general reduction made in these grants a few years ago the school was left to its own resources and has suffered considerably in consequence.

Besides this principal school there are a number of small ones for boys and no less than twelve for girls in the city of Sháhjahánpur. The latter are superintended by the wives of the missionaries. The strictly missionary work is conducted largely by house-to-house visitation in connection with these schools. But there is also a Christian village at Panáhpur, 10 miles east of the city, connected with a boys' orphanage, which was removed from Bareilly to Lodipur, near the city of Sháhjahánpur, in 1861. The village consists of about 300 Native Christians. The lands—about 900 acres of jungle land purchased from Government in 1869—are laid out in small farms and cultivated by the community. When the orphanage was first brought here the number of inmates was 75, but these soon increased to 150 and again, in 1877, reached 300. The present number (1882) is given as 269. The children are fed, clothed, and educated by the institution, which receives a grant-in-aid from Government of Rs. 250 per mensem. The principle of varying manual labour with mental instruction has been adopted with considerable success. In the former are included carpentry, smithing, shoemaking, weaving, tailoring, and agriculture. Every boy is required to work daily. The school has educated up to the Calcutta University examination, but at present its classes do not go beyond the third class of the High School standard. At present there are 77 boys who have been sent in by magistrates, and Government pays Rs. 2 per mensem each towards the support of this class of boys. There are four East Indian boys, for whose support Government pays Rs. 4 each per mensem. There are also some private contributions received. The entire balance of the expense is met by the Mission. The total cost for food, clothing and bedding is Rs. 3-8-0 per mensem for each boy. The educational staff is paid partly by the Mission and partly by Government in the shape of the grant-in-aid.¹

From the published report of the Mission stations (1882) we learn that an arrangement has been entered into, within the year, with the Muir Cotton Mills at Cawnpore, which promises to be of great importance to the orphanage as well as to the Native Christian community in this part of India. The Directors of

¹ The above account was supplied by the Revd. T. S. Johnson, Missionary Superintendent of the Sháhjahánpur Boys' Orphanage.

the Mills have agreed to admit a large number of the boys into the Mills, where they may learn the work and take regular employment as soon as they become qualified. "This enterprise," continues the report, "involves expense, but it is an expenditure that will pay in more ways than one. About 75 of the boys are to be transferred to Cawnpore, in close proximity to the Mills, in which they will work part of each day and attend school the other part of the day : upon the same principle of school and manual labor so long observed in this orphanage."

The colony of boys sent from the orphanage to the Christian village of Panáhpur is favorably reported upon. In connection with the orphanage is a dispensary, which is supplied with medicines by Government and is said to be largely resorted to by the people generally.

There are three other sub-stations in the district in connection with the Mission, at Tilhar, Khera Bajhera, Pawáyan and Nagla near Jalálabad, where native preachers are stationed for evangelistic work, and schools have been opened for children of both sexes. From the annual report it appears that altogether "there are twenty-six day schools connected with the circuit: eighteen for girls and eight for boys. These are attended by 303 girls and 627 boys, 930 in all, and taught by 46 teachers, of whom eleven are Christians and thirty-five are Hindús or Muhammadans. The Bible is regularly taught in all, besides the instruction they receive in Sunday-schools." The number attending Sunday-schools is stated to be 1,225.

Much excitement was caused in 1881 by the death, caused by violence, of a member of the Native Christian community. The missionaries seem to have regarded the act as one solely of hostility to their work, but the sessions judge, who tried the four men charged with the homicide, took the view that it was probably unconnected with religious feeling and arose out of a quarrel regarding agricultural rights. Two were convicted at the sessions of culpable homicide and sentenced to five years' rigorous imprisonment. The High Court altered the conviction to one for wilful murder and sentenced them to transportation for life.¹

Apart from the Mission schools above described, the district is furnished with the usual classes of Government schools, of which some account may here be given. To how small an extent, however, education has penetrated among the masses may be gathered from the fact, already noted, that less than 3 per cent. of the population can read and write or are under instruction. The educational

¹Note by Collector.

statistics may conveniently be given (as in former notices) in tabular form as follows:—

Class of school,		Number of schools.	Number of scholars.			Average daily attendance.	Cost per head.	Expenditure borne by the State.	Total charges.
			Hindús.	Musalmánas.	Others.				
							Rs. a. p.	Rs.	Rs.
Government and Municipal.	Zila (high) ...	1	86	45	4	92	77 2 5	6,310	7,098
	Tahsíl and parganah.	5	205	164	...	268	6 1 1	1,391	1,626
	Halkabandi ...	106	2,738	220	...	2,317	4 11 11	...	10,988
	Government girls.	...	...	...	...	...	...	...	...
	Municipal boys.	6	170	98	...	219	5 12 9	...	1,269
Aided by Government.	Boys ...	3	106	9	237	273	24 9 2	2,832	6,718
	Girls ...	14	146	85	7	184	7 13 5	396	1,442
¹ Total ...		135	3,451	621	248	3,253	8 11 0	10,929	29,131

Taking the last published report (that for the official year ending 31st March, 1881), we find (from the Government review of) it that Sháhjahánpur was declared “especially backward as far as the results of the middle class vernacular examinations indicated the condition of education in that district.” The special merit of the High school² in passing candidates for the entrance examination at the Calcutta University seemed to be the sole redeeming feature in the review of the year’s work. The middle English schools are the middle department of the Zila or High school and the aided mission school, the former of which stood first in the Bareilly Division and the latter failed entirely (in 1880) in passing boys for the Anglo-vernacular examination. The middle vernacular schools embrace the upper departments of all Government vernacular schools, and in these failure at the annual examination was (in the same year) conspicuous, three candidates only offering, of whom all were rejected. “For years” (says the Inspector) “Sháhjahánpur has been behind the other districts of Rohilkhand.” These middle vernacular schools include the five towns (tahsíl and parganah)

¹The abolished Oriental Department has been excluded. No statistics of indigenous schools are now collected. For missionary schools see preceding paragraphs.

²Opened in 1855.

and five village (*halkabandi*) schools, the former being at Sháhjahánpur,¹ Tíllhar, Jalálábad, Pawáyan and Katra, and the latter at Bádsháhánagar, Kanvarlenpur, Jiwán, Bángaon and Sindhanli. But the small extent to which even secondary education is appreciated may be gathered from the fact that the total number of names on the roll for all these schools on 31st March, 1881, was only 51, with an average attendance during the preceding year of but 31. We come now to the primary schools which have been called "the groundwork of the educational system." They numbered 117 and are made up of the lower classes² in the 10 schools at the places first mentioned and the 107 purely primary schools³ scattered about the district. Of these last 6 were supported by municipal or house-tax (*chankidári*) funds, and the rest from provincial funds. The number on the rolls was 3,511 with an average daily attendance of 2,773. Of these only 94 passed the upper and 154 the lower primary examination. Of the total number 3,595 in middle and primary schools, 2,114 were taught Hindi exclusively.

Turning now to female education, we find the only provision made for it was by the Mission already mentioned, which had fourteen girls' schools, 12 in the city and two in Khara Bajhera. All these are aided by Government.

The low cost⁴ of school education in India has been noticed in a previous volume.⁴ It is apparently higher (as shown in the tabular statement above) for this district than for Farnklábad, being Rs. 8-11-0 as against Rs. 5 (nearly) in the latter; but in the latter the cost of missionary and indigenous schools is included. If these were excluded it would doubtless be found that the cost of State-paid and aided education was much the same here as in other districts. Even the higher rate shown in this table represents a sum in English money of about 14s. 6d. only, which contrasts favorably with the cost in France (18s. 1d.) and in England (37s. 9½d.).⁵

The following comparison between the expenditure on primary education in England and Wales and in India may not be out of place here. The total cost in England and Wales of elementary schools from public funds was in 1881 £2,614,883, while in India expenditure for the same purpose from the same source was only £998,468. But as much again was spent in England from other sources, £2,000,000 from endowments and £700,000 from

¹Opened in 1850-51. they were established in 1854.

²i.e., the 3rd to the 7th.

⁴Gaz., VII., 84.

⁵Usually called *halkabandi*; These averages have been taken from Gaz., VII., 84, but from the most recent English report the rate of expenditure on average attendance in England during the ten years from 1872 to 1882 was £1-16-10½, or fractionally less than the figure given in the text. Board schools were in England the most expensive.

voluntary contributions. The average pay of 13,694 teachers (male) was £121, while of 18,670 mistresses the average pay was £72. The Indian average cannot exceed a tenth part of these sums and is probably less than that proportion.

We may now briefly compare the present state of education with what it was in 1847, or 34 years ago. The total number of schools open then¹ was 287, of which no less than 103 were in Sháhjahánpur city. These 287 were classified thus: Persian (presumably Urdú is meant or at least Urdú schools included) 172, confined almost to the large towns; Hindí 76 (9 in Sháhjahánpur itself); Sanskrit 33 (14 in Sháhjahánpur); Arabic 50 and English 1 (all in Sháhjahánpur). The single English school owed its existence to the devotion of an employé in the Magistrate's office, who had been instructed at the Bareilly school, and Mr. Thornton remarked on this that it was "the first instance of the application of the English education bestowed by Government to the gratuitous instruction of the native community." The total number of boys under instruction was returned at 1,986, of whom 1,315 were Hindús and 671 Musalmáns; 1,158 attended Persian and Arabic and 828 Hindí and Sanskrit schools. The average monthly income of these indigenous schools was estimated at Rs. 5-2-3 for Persian and Arabic and Rs. 4-5-0 for Hindí and Sanskrit.² In comparing the number of schools existing in the years 1846-48 and in 1880-81 respectively, it must not be forgotten that the only ones of which any statistics are now obtained are the Government and aided schools, while those in existence in 1847 were all of the class now called 'indigenous'.

Whatever local varieties in the ordinary spoken language of this part of Language and liter. India there may be in this district, they probably do not rank higher than provincialisms, such as one observes in passing from one county of England to another, and have been already sufficiently noticed in the accounts of surrounding districts.³ For an account of the principal Hindí dialects reference may be made to Dr. Haerale's 'Grammar.' In literature no name of any note has been handed down, but it must be admitted that no research has been devoted to the discovery of local literary genius of a former age. But two printing presses exist in Sháhjahánpur—the *Anjuman*, which dates from 1860, and the *Árya Darpan*, started in 1880. Both publish fortnightly journals, the former in Urdú and the latter in three languages, Urdú, Hindí and English, a bold bid for popular favor which deserves success.

¹ The exact date of the investigation is not given, but it was some time in 1846-48.

² Memoir on Statistics of Indigenous Education, by E. Thornton, Esq., Assistant Secretary to the Government: Calcutta, 1850.

Compared with other districts, such as Moradabad, the post-office transactions of Sháhjahánpur look small. Appended is a statement of receipts and charges for five out of the past twenty years, which show that, small though they are, the items on both sides have been more than trebled since 1861-62.

Receipts.							Charges.					
Year.							Total.	Presidency and district offices.	Conveyance of mails.	Miscellaneous.	Bullock train charges.	Total.
	Postage collections on letters, newspapers, &c., &c.	Bullock train collections.	Sale of ordinary postage stamps.	Sale of service postage stamps.	Petty receipts.							
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1861-62	4,454	295	..	..	267	5,016	1,407	936	146	295	..	2,784
1865-66	4,854	..	..	..	34	4,888	2,053	916	7	..	..	2,976
1870-71	6,469	..	..	..	26	6,495	7,257	928	10	..	..	8,195
1875-76	6,665	..	5,912	2,139	19	15,665	6,971	480	..	..	..	7,451
1880-81	5,100	..	9,311	2,643	15	17,378	8,050	480	55	..	..	8,585

The district contains 9 imperial and 10 district post-offices. The former are at Sháhjahánpur (sadr or central); Jalálabad, Kánt, Katrá, Khudáganj, Khutár, Pawáyan, Rosa and Tilhar (branches of central). The district offices are at Kalyán, Banda, Jaitipur, Serámán north, Serámán south, Dhakía, Kundaríá, Mirzápur, Madnápur and Nigohí.

The following table gives the number of letters, parcels, and other missives received and despatched¹ at these offices during the years already mentioned:—

	1865-66.				1870-71.				1875-76.				1880-81.			
	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.
Received	151,523	14,637	1,785	1,993	199,906	17,310	1,436	3,583	237,666	15,159	5,105	2,800	420,624	29,120	3,172	6,801
Despatched	158,912	1,991	778	281	294,230	4,289	1,175	1,448	..	..	..	..	..	..	..	..

There is no Government but there are five Railway Telegraph offices in the district, one at each of the Railway Stations, Kabilia, Rosa junction, Sháhjahánpur, Tilhar and Miránpur Katrá.

Telegraph.

¹ Despatches were not recorded for the later years.

Besides the city and cantonment police stations, there are in the district Police. 6 first-class, 5 second class, 6 third class and 4 fourth class stations, total 23. The first class stations, which have

usually a sub-inspector, two head and a dozen foot constables, are at Tillur, Bandá, Pawáyan, Miránpur Katrá, Jalálabad, and Kánt. The complement of the second-class stations, at Khutár, Jaitípur, Madnápur, Khudáganj and Mirzapur, is, as a rule, one sub-inspector, two Lead and nine foot constables. The third-class stations, at which are generally quartered two head and six foot constables, are at Kalán, Dhakía Buzurg,¹ Serámáun north, Serámáun south, Nigohi and Kúndaria. The fourth-class stations or outposts, whose quota consists of but one head and three foot constables, are at Thingrí, Kodaiyá, Guri, and Banthará. From the *thámas* or stations of higher classes these fourth-class stations are distinguished by the name of *chauki*.

All stations, of whatever class, are manned by the regular police enrolled under Act V. of 1861. This force is assisted by the municipal and town police recruited under Acts XV. of 1873 and XX. of 1856. In 1880 the three forces mustered together 649 men of all grades, including ten mounted constables. There was thus one policeman to every 2.63 square miles and 1,320 inhabitants. The cost of the force was Rs. 75,757, of which Rs. 56,158 was debited to provincial revenues and the remainder defrayed from municipal and other funds.

The following statement shows for a series of years the principal offences committed and the results of police action therein :—

Year.	Cases cognizable by the police.					Value of property.		Cases.			Persons.			
	Murder.	Dacoity.	Robbery.	Burglary.	Theft.	Stolen.	Recovered.	Total cognizable.	Under enquiry.	Prosecuted to conviction.	Brought to trial.	Convicted and committed.	Acquitted.	Percentage of convictions to persons tried.
1876 ...	18	5	12	971	3,205	34,444	12,493	4,193	3,091	1,417	2,221	1,989	232	88
1877 ...	32	...	4	1,345	4,328	37,491	14,595	1,747	5,747	2,956	4,027	3,779	248	93
1878 ...	34	5	8	593	1,734	26,349	9,970	2,340	1,832	614	1,004	878	126	87
1879 ...	20	6	3	646	2,015	19,714	5,886	2,673	1,863	593	996	814	182	82
1880 ...	17	1	3	679	2,033	35,342	15,386	2,716	1,810	510	868	652	186	64

¹ This station has three additional constables attached to it.

Besides the regular and town police there were, in 1880, 2,075 village and road watchmen¹ organized under Act XV. of 1873.

Rural police.

These were distributed amongst the 2,571 inhabited villages of the district at the rate of one to every 354 inhabitants according to the census of 1881. Their sanctioned cost (Rs. 71,965) was met out of the 10 per cent. cess.

Measures for the repression of female child murder are in force (1881)

Infanticide.

in this district in 82 villages. The suspected clans—12 in number—are all Rājputs, and the worst are the Tomars and Rāthors, with percentages 33 and 36 respectively of girl-births on total births for the year 1880-81. The difference between the percentage of girl-deaths and boy-deaths in the same year was significant, viz., boys 3·51; girls 6·91; difference 3·40.²

There is but one jail in the district, the statistics of which are as follows:—

District jail.

The daily average number of prisoners in jail was 771 in 1850, 315 in 1860, 269 in 1870, and 344 in 1880. The total number of convicts imprisoned in 1870 was 1,581, of whom 1,514 were admitted during the year, and the number discharged was 1,353. The following figures for 1880 show a slight increase on the first and last of these totals:—

Total number of convicts during the year.	Admitted during the year.	Discharged during the year.	Admitted into hospital during the year.	Deaths.	NUMBER OF CONVICTS IN THE JAIL ON 31ST DECEMBER, 1880.					Average daily number of convicts.	Total yearly cost per head of average strength.	Net yearly cost per head of average strength.
					Hindūs.		Musulmāns.		Total.			
					Male.	Female.	Male.	Female.				
1,770	1,495	31,448	530	9	248	10	63	1	322	344·75	Rs. 2 7½	Rs. 30

The total population of the district being 856,946 according to the recent census (1881), and the average daily number of prisoners 344, as above, it will be seen that about 4 out of every 10,000 of the inhabitants are as a rule

¹ The right of nomination of village police is by sections 3—6 of the Act vested in landholders, subject to approval by the Magistrate of the district. The rural police are appointed by the Magistrate. The pay of a rural policeman is Rs. 2.—*Manual of Government Orders*, No. IV, p. 5.

² Infanticide report for year ending 31st March, 1881, page 5. The above is the death-rate calculated on the proportion of each sex of the ages 1 to 12.

³ Including 47 short-term prisoners discharged before expiry of sentence to lessen the danger of a threatened outbreak of cholera.

in jail. A comparison of the number of admissions with the total number of prisoners during the year will show that 275 of the latter had remained in jail since former years. Of those admitted during the year, 297 (13 females) were recorded as having been previously convicted. Of the jail population on 31st December, 1880, 2 (males) are returned as juvenile offenders or persons under 16 years of age; 278 (8 females) as between 16 and 40; 37 (3 females) as between 40 and 60; and 5 (males) as above the latter age. The previous occupations of the male population are returned as follows: 4 were public and 69 private servants, 198 were engaged in agriculture and 9 in trade. None of the female convicts could read or write, and of the males 1,371 are returned as absolutely illiterate, 20 as able to read or write a little, and 15 as able to read and write well. Altogether 320 punishments were inflicted for intramural offences, all by jail officers: of these 214 were corporal punishments on male offenders, and 74 males and 2 females were punished by solitary confinement with reduced diet. The greater part of the average yearly expenditure on each prisoner consisted in the cost of his rations (Rs. 12-7-8½) and of establishment (Rs. 11-10-3). The remainder was made up of his shares in the expenditure on police guards (Re. 1-11-0¼), hospital charges (Re. 1-123-), clothing (Rs. 2-5-10¼), and contingencies (Rs. 1-3-6.)

The average number under sentence of labour on working days was 269.55 (only 1.77 being the average of prisoners sentenced to simple imprisonment). Of these 17.71 represents the average of sick and 31.68 of convalescent and infirm. The average number of effective workers employed on each class of work was as follows: 3.02 as prison officers, 33.51 as prison servants, 21.93 in gardening, 38.52 in preparing articles for use or consumption in the jail, 19.36 in jail repairs, 98.35 in additions and alterations to jail buildings, 54.86 in manufactures. The ratio per cent. of prison officers was 1.13, of prison servants 12.43, and of those employed on manufactures 20.35. From a comparison of the value of raw materials, tools and plant purchased with the value of manufactured articles produced, a net profit is deduced of Rs. 1,068, or Rs. 5 per head of those sentenced to labour.

Two scales of diet are in force for labouring prisoners, varying slightly in quantity according to length of sentence, sex and age.¹

¹ The highest scale is an average daily allowance of dry cereal flour 22.8 oz., pulse flour 6.2 oz., vegetables 5.1 oz., ghi or oil 0.08 oz., salt 0.22 oz., fuel 12.0 oz., chillies 1. This dietary is given to all adult male prisoners sentenced to rigorous imprisonment for more than months, three except that on Sunday habitants are placed on non-labouring diet. The nutritive value of the above scale is calculated to be an average daily allowance of nitrogen 281.4 grains and carbon 5,074.6 grains.

Under-trial prisoners are confined in a division of the district jail and in the magistrate's lock-up (*hawulât*) at Shâhjahanpur. The Under-trial prisoners. total number of such prisoners incarcerated during the year was 1,161 (56 females), of whom 561 were transferred as convicts to the district jail and one died during the year. The remainder were either released (554), transferred to other districts (28), or remained under trial at the end of year (16). The daily average number of under-trial prisoners was 29·25.

Persons imprisoned under the orders of the civil courts are confined in the district jail, but apart from the convicts and under-trial prisoners, and the cost of their maintenance falls upon Civil prisoners. the judgment-creditors at whose instance they are generally imprisoned. The number of such prisoners was 87 (all males) in 1880, and the daily average 7·86.

Before proceeding to the next head—the fiscal history of the district—it will be convenient to give details of area, revenue, and rent Present area, re- for the district at the present time (1882); and by prefixing venue, and rent. these statistics to the head just mentioned, comparison between the present and past conditions of the district will be facilitated. The district is still a temporarily-settled one—in other words, the amount taken as land revenue is fixed for a term of years. The current settlement was sanctioned by Government for a term of 30 years, dating from 1st July, 1870. The term will consequently expire on 30th June, 1900.

The total area, according to the latest official statement (1882), was 1,745·3 square miles, of which 1,062·6 were cultivated, 505·8 cultivable, and 176·9 barren; and the area paying Government revenue or quit rent was 1,726·3 square miles (1,050·2 cultivated, 501·0 cultivable, 175·1 barren). The amount of payment to Government, whether land revenue or quit rent (including, where such exist, water advantage, but not water-rates), was Rs. 11,77,441; or, with local-rates and cesses, Rs. 13,19,925. The amount of rent, including local cesses, paid by cultivators was Rs. 23,60,916.

From the cession in 1801 to the year 1813-14, the fiscal history of this district is bound up with that of Bareilly, for it was only Fiscal history. in the latter year that Shâhjahanpur became a separate district. The account given in a former volume¹ of the early revenue history of Bareilly will, therefore, serve equally well for this district. It will be sufficient to repeat here that, after the first Early fiscal history of Shâhjahanpur identical with that of Bareilly. year of our possession, the principle of short settlements was adopted;² a triennial one was made from 1802-3 to 1804-5, a second

¹ Gaz., V., 602, *et seqq.*

² By proclamation of the Lieutenant-Governor published 14th July, 1802, afterwards incorporated into Regulation XXV. of 1803.

triennial one from 1805-6 to 1807-8, and a quartennial settlement from 1808-9 to 1811-12. It was intended at the expiration of this period of ten years to

have a permanent settlement, but although reiterated of Permanent settle- ment contemplated, but never made. the same intention made in later years are on record, the promise has not yet been fulfilled. A second quartennial settlement of the two districts together was made for the years 1812-13 to 1816-17; but, on the constitution of Sháhjahánpur as a separate district, a corresponding division of the assessment was made, and the revenue demand for the year 1813-14 appears as Rs. 11,40,574.¹ The Board of Commissioners, which sat, in 1818, to report on the revenue administration of these Provinces (with the result that Regulation VII. of 1822 was enacted), admitted in their report that the largely enhanced revenue of the quartennial settlement had been too hastily imposed.

The district at that time (1817-18) consisted of thirteen parganahs, of which three Premnagar, Marauri, and Púranpur Šahná) Constitution of dis- trict in 1817-18 have been since transferred to other districts. In Khutár the area shown as uncultivated was more than double the cultivated area; in Pawáyan these areas were nearly equal; and only in Barágáon was the area of uncultivated land small as compared with the cultivated. The entire settlement had been completed by the revenue officers in 10 months, "so that," the Board remarked, "it cannot be surprising that with all their talents, diligence, and experience considerable errors should occur." In view of this, and the fact that a large proportion of the proprietors, having been recently admitted to engagements, had not any strict right to a permanent settlement, it recommended that many estates should be excluded from that proposed measure.

Four more short-term settlements succeeded the quartennial one, and these were followed by the first long term (30 years') settlement, the ninth in order of reckoning since the cession. This important settlement was made by Mr. J. W. Muir, in 1838-39, under Regulation IX. of 1833. In 1867, some time before the expiry of Mr. Muir's settlement, operations for the tenth (current) settlement were commenced. It was carried out from first to last by Mr. R. G. Currie, assisted by Mr. George Butt, and the final report was not submitted until 1875.

The following statement shows the assessments of the last six settle- Assesments of fifth to tenth settlement. ments (as far as they can be given) for the parganahs as they are now constituted (the numbers at the head

¹ Appendix A. (No. 1) to report of Board of Commissioners, 1818.

of the columns 2—6 indicating the number of each settlement in serial order, :—

Parganah.	5th.	6th.	7th.	8th.	9th.	10th.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Shihjahanpur ...	2,68,253	2,71,965	2,76,931	2,71,880	2,67,639	2,50,671
Jalalabad ...	1,46,309	1,45,151	1,42,909	1,39,354	1,60,610	2,11,410
Tilhar ...	63,877	63,062	81,486	98,432	83,258	1,09,119
Miranpur Katra ...	5,539	5,539	6,617	7,379	5,925	8,510
Khera Bajhera ...	13,788	15,991	55,973	68,548	51,743	72,360
Jalalpur ...	55,909	58,431	63,396	68,616	55,550	63,005
Nigohi ...	33,207	38,207	58,477	74,530	63,833	77,130
Bara'guon ...	...	73,994	73,994	75,766	64,735	72,950
Pawayan ...	...	1,80,176	1,79,976	2,09,098	1,93,606	2,16,735
Khulár ...	...	Not ascertainable.		18,712	36,667	62,535
Whole district ...	Not ascertainable correctly.			10,22,324 Without Bangaon,	9,83,566 With Ban- guon.	11,84,425

Large enhancements had been made in most parts of the district at the seventh and eighth settlements, the two last preceding Mr. J. W. Muir's, and that gentleman found the district "labouring under the pressure of a very heavy assessment." Referring to what now constitutes the Jalálabad and Tilhar tahsildáris, he wrote :—

"The parganahs in question till the fourth settlement formed part of Bareilly, and underwent the same processes of settlement in former times which that district did. It is well known that the Bareilly district was over-assessed, and that by Regulation VII. of 1822 settlements, by summary settlements, and by settlements under Regulation IX. of 1833, reductions, of which the aggregate may be stated at two lakhs, have at different times been granted. The seven parganahs of Sháhjahánpur now settled had hitherto been favoured with but little relief, and it is therefore not to be wondered at that, on a total assessment of Rs. 4,66,679, I have now allowed abatements amounting in all to Rs. 79,887.

"The over-assessment of these parganahs may be traced in a great measure, more particularly in three tahsildári divisions out of the four, to the great increase of revenue that was imposed under former settlements, the enhancement of revenue since 1210 fasil being more than the resources of the majority of estates were adequate to meet. The fresh revision of the assessment, particularly at the third and fourth settlements, was made the means of raising the assessment as much as possible—an object the furtherance of which was enjoined as the peculiar duty of all the tahsil officers, particularly of the kánungos. To the latter even rewards were held out, and accordingly it is said that Dhírf Dhar, the kánungo of Mehrábad, received the present of an elephant from Mr. Trant for his exertions in being instrumental in raising the assessment of that parganah at the fourth settlement. The consequence of these enlargements of assessment has been that the people have been kept in poverty ever since; that numbers of málguzárs have been ruined, and that, except in favourable seasons, great difficulty has been experienced in the realization of revenue.

* * * * *

"The condition in which I found the people of the different parganahs, as I visited them one after another (independent of the considerations of temporary embarrassments arising out of the past calamitous season), proved how much they stood in need of alleviation of assessment. The great mass of the proprietors are in circumstances of extreme indigence, caused, I have reason to believe, principally by the heaviness of the assessment. The Thákurs of Mehrábad, Khara Bajhera, and Jalápur, and the Patháns of Tilhar, are alike impoverished. The exceptions of wealthy málguzárs are very few, and those of this description met with appear to have gained their substance from other sources than the profits of their estates. It is matter of surprise how, under such circumstances, the revenue was realized; but this, it was found, had only been done with very great difficulty and distress to the people. Things, however, had come to a crisis, and could not have gone on much longer without a reduction of assessment."

"These remarks," writes Mr. Currie, "are also to a great extent applicable to the remaining two tahsils, Sháhjahánpur and Pawáyan, which were also assessed by Mr. J. W. Muir, but the report of which was written by Mr. Rose in July, 1840, after Mr. Muir's death, and is not only extremely meagre but also very inaccurate. Parganah Khutár alone is an exception, as it invariably is in everything relating to the district generally."

The result of Mr. Muir's revision of settlement was a considerable reduction in every single parganah (except Khutár), amounting in all to nearly a lakh and a quarter of rupees (Rs. 1,22,639), or 12 per cent; but still, with the exception of the old parganah of Mehrábad (*i.e.*, Jalálabad without Bángton, which has since been incorporated with it), parts of Kánt, Tilhar, and Khara Bajhera, Mr. Muir's settlement was by no means a light one. Mr. Currie writes:—"As far as one can now judge, it appears that rather more reduction was given in three of those parganahs just mentioned than was necessary; at all events, the assessments in them were undoubtedly somewhat light as compared with the rest of the district. One striking feature of Mr. J. W. Muir's settlement is the

very heavy assessments he put (or probably found and left) on all Kurmi villages. On the whole though, I think, that Mr. J. W. Muir's was a good settlement; that he apportioned his reductions according to the exigencies of the case as then apparent, and that he not only saved the district from impending ruin, but gave a healthy impetus to industry and improvement,"—which bore good fruit, and was evidenced by the large increase of cultivation and revenue that resulted.

The record of alienations of property during the currency of a settlement furnishes a certain test of its success, although by no means a sure one; for it is obvious that exceptional circumstances, such as the occurrence of drougths and floods or a succession of bad seasons, may cause the record to be swollen where the assessments have been most equitable. In consequence of the total destruction of all records during the years 1857-58, it was found impossible to obtain detailed or authentic returns of these alienations for the first part of Mr. Muir's settlement.

The general results however can be given. Although a considerable reduction on its predecessor, Mr. Muir's assessments were, as the rule, somewhat heavy at the commencement, so that punitive measures for the collection of the revenue, as well as transfers, caused by its pressure, were rather numerous in the first ten or twelve years of the settlement, but became gradually less as extension of cultivation and general development and improvement took place, and after permanent reductions of revenue had been granted in all cases of marked severity. The selling price of land also rose very greatly towards the end of the settlement, to 60 per cent. and more above what it had been before the mutiny, the prices for private sales averaging in parganahs Sháhjahánpur, Tílhár, Nigohí, and Barágáon from Rs. 12 to 22 per acre of cultivation, and from seven to twelve times the Government revenue. The average in Barágáon and Nigohi alone was over Rs. 20 per acre of cultivation, and from nine and a half to twelve times the Government revenue.¹

The extent to which transfers of land take place from the agricultural to the non-agricultural classes has a political as well as an economical significance. Unfortunately, however, no reliable statements of alienations by private sale were obtainable for the period between the ninth and tenth settlements. Mr. Currie wrote:—"Nothing at all approaching to accuracy was obtainable for private transactions and alienations of property by sale and mortgage, and the

Alienation of lands from agricultural to non-agricultural classes during ninth settlement.

¹ Settlement Report, p. XXXIII.

returns were so palpably wrong that I was obliged to reject them altogether. They were without doubt very numerous." But, although we cannot ascertain the extent of each class of alienations and the prices obtained, the settlement

report enables us to compare the condition of the district as regards non-agricultural proprietorship at three periods during Mr. Muir's settlement. The following statement admits of such a comparison being made:—

Pargana.	Percentage of area held by non-agricultural classes in 1839-40.	Percentage of area transferred to non agricultural classes.			Percentage of area held by non-agricultural classes in 1870.
		1840-60.	1860-70.	1840-70.	
Sháhjahánpur ...	1.1	4.0	6.2	10.2	11.3
Jamaur ...	2.6	8.4	17.9	26.3	28.9
Kánt ...	2.7	0.7	3.1	3.8	6.5
Sháhjahánpur tahsil ...	2.1	3.8	8.3	12.1	14.2
Jalálabad pargana and tahsil ...	4.0	5.3	0.3	6.6	7.6
Tilhar ...	13.3	6.1	—0.2	5.9	19.2
Miránpur Katra ...	23.2	3.2	—1.3	1.4	24.6
Nigohi ...	12.7	25.5	2.0	27.5	40.3
Jalálpur ...	23.5	10.6	—4.3	6.3	34.8
Khera Bajhera ...	2.3	4.9	1.1	6.0	8.8
Tilhar tahsil ...	13.9	12.6	0.4	12.2	26.1
Pawáyán ...	3.3	8.8	3.1	16.9	20.2
Barágáon ...	13.1	3.7	—1.7	7.0	20.1
Khutár ...	8.1	3.8	2.2	6.0	14.1
Pawáyán tahsil ...	6.1	7.1	4.9	12.0	18.1
¹ District total ...	6.1	7.4	3.5	10.0	17.0

It will be seen from the above statement that, on the whole district, non-agricultural classes in 1839-40 held 6.1 per cent. of the land, and in 1870, 17 per cent.; the increase being 10.9 per cent., or almost one-eleventh of the total area of the district. In the settlement report it is shown in detail how these transfers were caused in each tahsil and pargana. Space will not permit more than a brief recapitulation. The severity of the assessment had doubtless a great deal to

¹ The decrease during the second period in Tilhar, Miránpur Katra, Jalálpur, and Barágáon is not a real decrease; the total area shown for 1840 and 1860 is that by the old survey, and the area by the present survey is, in each case, considerably greater; and hence, though there is a slight absolute increase in the areas held by the non-agricultural classes, the percentage on the total area is lower in 1870 than in 1860. It should be explained also that in the non-agricultural classes are included only bankers, money-lenders, traders, and such like, who have more or less recently acquired land, and whose profession is not *zamindárí*.

do with the extent of transfers; and the results for heavily, moderately, and lightly-assessed parganahs come out, approximately, thus :—

Description of assessment.						Percentage held by non-agricultural classes.		
						In 1840.	In 1870.	Increase.
Heavy	...	...	...	...	...	8.8	30.3	21.5
Medium	..	...	...	...	...	9.6	22.0	12.4
Light	...	...	...	...	...	3.2	8.2	5.0

Other causes affecting transfers of land

Mr. Currio shows, however, that other causes than severity or lightness of assessment affected transfers. He writes :—

"The lightly-assessed parganahs are Mihrabad (the old portion of Jalalabad), Kánt, Khara Bajhara, and Khutár; all of them are at a distance from the city, and very strong in powerful Thákur brotherhoods (except Khutár, which was a wild, unreclaimed, unhealthy jungle), producing little or no sugarcane, and containing no town or market of any importance; hence there was not only no inducement for city mubájans and Patháns and others to invest their money in purchasing in those parganahs, but everything to prevent them. Whereas in the heavily-assessed parganahs, Jamaur, Baráqán, Pa váyan, part of Jalálabad (*viz.*, Báqáon) and Jalálpur, three are first class sugarcane-producing tracts, and in part also the fourth Jamaur (and Jamaur lies close to the city); so that in the case of these parganahs there was every incentive as well as opportunity, Báqáon alone excepted, for non-agriculturists to lay out their capital in them, and the deterrent causes were also absent."

The system of assessment adopted in the ninth settlement was to class the villages according to their capabilities of soil and irrigation, and to deduce a fair revenue-rate on the acre of cultivation, which should be taken as a standard to which to approximate the rates of all the villages coming within the same class. This settlement under Regulation IX. of 1833 was the most important, as it was the first scientific settlement the district had enjoyed. It may be said to have

created a vast mass of readily convertible and easily transferable property, and the sum of its advantages has been thus expressed¹ :—"To the great and unequal pressure of public burdens; to the hopeless confusion or ambiguities of title; to the frequent and arbitrary interferences prevailing previously—succeeded assessments, rarely heavy, generally moderate, and in many cases extremely light; titles minutely recorded and easily understood; long leases, and the guarantee of the enjoyment of all profits during the currency of such leases." The total reduction in the previous assessments for this district was (as already shown in the tabular statement) 12 per cent.

¹ Colonel Baird Smith's Famine Report, sec. 2, paras. 60-64.

Coming now to the tenth or current settlement, the system adopted by Mr. Currie in making his assessments may be thus stated¹ :—

"The rents actually paid formed the basis for the rent-rates sanctioned by the Board of Revenue for the assessment of the district. All favourable rents paid by connections of the landholders and all low and suspicious rents were eliminated. The rents paid by *bonâ-fide* tenants remained. Of these, large areas consisting of the various soils were taken from all directions in each assessment circle, and the rates per acre deduced. Where, however, the rates were found to be low in comparison with those paid for similar land with similar advantages in the neighbourhood, and the circumstances indicated a rise of rents to be certain, then the rates were enhanced so much as appeared required to correct their inadequacy and to meet the anticipated rise. The aim of the assessing officer was to ascertain what the actual present full rents and rates are, to what extent they are rising, and what may fairly be assumed as the level which they will reach, or at all events may and should reach, within the next three years or so after the assessment. Since, as noted above, the actual rates do not vary, as the land is irrigated or not, no wet-rates were assumed.

"In assessing an estate the Settlement Officer applied these assumed rates to show what the assets should be if the estate was a fair average one. He sought to estimate the amount to which its rental would rise when the disturbance consequent on the revision should cease. The estate was inspected, and every point of importance noted in the pargana book opposite the statistical abstracts relating to the estate. When every village in the pargana had been inspected, the actual assessment of each was undertaken. The reasons which influenced the Settlement Officer in fixing the revenue were written out for each estate at length in the manner of a judicial decision, and thus the whole process by which the assessment was arrived at was put on record before the new demand was announced.

"Where the Settlement Officer found more cultivable waste than was required for the village grazing, and considered its reclamation was likely to commence shortly, he made a proportionate increase in the gross assumed rental, on which he calculated the revenue; otherwise he simply included the actual income from such lands in the gross rental. Reductions were made where estates were liable to injury from floods or wild animals. The fact, also, that certain castes of cultivators do actually pay lower rents than others was accepted and allowed due influence.

"Government had laid down² that the Settlement Officer might exercise his discretion in assessing below 50 per cent. of the assets where, on account of the large number of cultivating proprietors, or from other causes, a demand at that rate would be oppressive. Where, on the other hand, an assessment above that rate would be light, the Settlement Officer was allowed the same discretion in moderately exceeding the rate. Again, it was distinctly ruled³—'Where a village has been highly assessed, the assessment should not in ordinary cases be lowered to half-assets on purely arithmetical grounds. If it has borne the high assessment well, the demand should not, generally speaking, be lowered at all; if ill, the demand should be lowered, but not ordinarily to the full extent of half-assets.'

"The application of a reduced assessment to certain villages will be noticed below,⁴ in connection with the assessment of the Jalálábad Rájput villages. Generally, where the Settlement Officer found in such estates that the old demand bore a very low ratio to the assets, he

¹ Orders of Government (Resolution No. 154), dated 26th January, 1881.

² In G.O.

No. 1960A, dated 13th September, 1873.

³ In G. O. No. 1379A., dated 5th June, 1874.

⁴ *Vide* post, p. 113.

fixed the demand 2 or 3 per cent. below the full half; and where there was any doubt which of two sums should be fixed, he selected the lower. Where he found, on the other hand, that the old demand was more than 50 per cent. of the assets, he gave such relief as he deemed was necessary, never, however, making a reduction on merely arithmetical grounds. Mr. Currie remarks that the cases where allowance had to be made for special profits, arising from the industry or expenditure of the proprietors, were very rare and trifling.

"With one exception, the cesses taken by landholders from their tenants were not included in the assets on which the demand was calculated. The exception was that known locally as *kharch*, or village expenses, which is virtually a portion of the rent."

The result of the revision carried out on these principles was an enhancement of the revenue from Rs. 9,75,273 to Rs. 11,84,425, of tenth settlement. an increase of Rs. 2,09,152, equal to 21·4 per cent. of the old assessment. The incidence of the former demand at its expiration was Re. 0-15-1 on the assessable acre, and Re. 1-5-1 on the cultivated acre. This was now raised to Re. 1-3-4 and Re. 1-9-7 respectively. The practical result, therefore, was enhancement of the demand by Re. 0-6-3 on each acre of cultivation. Taking the parganahs individually, the rate of the demand on cultivation, excluding the backward tract of Khutâr, where it is necessarily low, varies from Re. 1-4-8 in Kânt to Rs. 2 in Barâgaon, and the gradation of rates corresponds closely with what might have been inferred from the relative rank in regard to the elements on which the assessment is based. These elements may be conveniently exhibited in the following tabular statement,¹ from which can be readily ascertained the causes of a higher or lower assessment in each parganah:—

Parganah.	Total population per square mile of entire area.	Agricultural population per square mile of cultivation.	Percentage of assessable area cultivated.	Percentage of first class soil.	Percentage of medium class soils.	Percentage of inferior soils.	Percentage of cultivated area irrigated.	Percentage of superior crops.	Percentage of increase of cultivated area.	Percentage of increase of land-revenue without cesses.	Incidence of new revenue per acre of cultivation.
Shâhjahanpur ...	981	598	79	68	28	4	51	65	17	15 1	1 14 10
Jamnâr ...	523	535	76	53	35	12	51	54	19	...	1 11 6
Kânt ...	504	465	83	33	42	25	35	47	18	16 2	1 4 8
Jalâlabâd ...	518	569	72	42	37	20	38	68	35	31 2	1 10 7
Tilhar ...	610	545	84	46	37	17	48	56	27	28 1	1 12 6
Mirânpur Katra ...	767	592	71	47	40	13	50	51	37	42 6	1 10 9
Khera Bajhera ...	531	564	83	60	30	10	30	52	31	40 7	1 11 9
Jalâlpur ...	599	570	80	60	23	11	38	55	15	12 2	1 14 4
Nigohi ...	504	572	73	58	31	12	37	52	23	24 5	1 11 4
Barâgaon ...	599	584	80	56	41	4	48	66	34	13 4	2 0 0
Pawâyan ...	511	511	86	36	47	17	43	49	18	12 6	1 7 6
Khutâr ...	260	370	53	36	35	30	24	37	309	78 1	0 15 7
Whole district ...	540	530	75	48	38	14	40	53	31	21 4	1 9 7

¹ The population here given is obviously that by the census of 1872, as the statement refers to the condition of the district at settlement.

Comparing the incidence of the demand of the present settlement with that of the preceding one, it appears that in one parganah, Jamaaur, the incidence is unchanged, and in the others there is an increase per cultivated acre, varying from 2 annas 11 pies in Kánt to 8 annas in Khera Bajhera.

To arrive at what are styled in settlement phraseology the "gross potential assets," of which the Government revenue demand is theoretically one-half, the following procedure was adopted. First, the "actual assets" of the proprietors were calculated from the village rent-rolls, corrected for small omissions, and the full tenant-rate placed on the *str* and other land under rental to relatives of the proprietors. To those were added the additional items that make up what is called the *siwái*¹ income. The "actual assets" thus calculated amounted to Rs. 21,54,635, and the new demand bore to it the proportion of 54·9 per cent. But the "gross potential assets" include, besides the above items, an assumed additional income from enhancements of rent, present and prospective. The low rents in some villages, and the extensive culturable waste, were held therefore to require the revenue demand to be fixed at about 5 per cent. beyond what the demand would have been if taken at half the actual assets. The previous demand had been only 44·6 per cent. of these assets, or about as much below, as the present demand was above, the half.

The enormous increase, 78·1 per cent., in the revenue assessed on Khutár will not have escaped notice in the tabular statement given above. The present Collector (Mr. J. S. Porter) has kindly furnished² the following account of the working of the settlement in this parganah:—

"In parganah Khutár, the northernmost in the district, progressive assessments were sanctioned, partly on account of the large increase of revenue which the Settlement Officer was compelled to take, and partly on account of the depressed condition of the parganah, which had suffered severely from cattle-disease and a succession of adverse seasons. The Settlement Officer also anticipated a certain *immediate* extension of cultivation and considerable enhancement, or, as he termed it, 'levelling up' of rents. These expectations were not realised. The average cultivated area since settlement in 128 villages (which formed the subject of a report to Government last year) was 40 per cent. below the area in 1870, when the parganah was surveyed for settlement. The Settlement Officer was well aware that the latter area was abnormally large, the year 1870 having been an unusually favourable one; and for this he made allowance, but not

¹ i. e., all items besides rent.

² Letter dated 21st June, 1882.

sufficient allowance; and the assessment was made on a cultivated area much above the actual average. He also over-estimated the capacity for enhancement of rent.

"Ill fortune attended the new settlement. It was ushered in with severe cattle plague, and the drought of 1877 just preceded the first rise in the *jama*. Farms and other coercive processes for the realization of the revenue became very numerous, and it had at last to be recognised that the settlement could not be worked.

"G. O. No. 1040, dated 4th July, 1881, sanctioned reduction of Rs. 5,675 in 128 villages. In 98 of these the progressive increment was remitted, either in whole or in part, while in 30 reductions were allowed on the initial *jama* of settlement. Temporary postponements of the maximum *jama* were also allowed in 14 others, in order to give time for enhancement of rents."

To complete this *resumé* of the operations at settlement, it remains only to add a few remarks on the survey, the cost of the settlement, certain peculiarities in the assessments, and a comparison with those of neighbouring districts.

The measurement of the district was commenced and finished under the personal supervision of the Settlement Officer, and the agency used was that of the village-accountants (*patwáris*) or, when they had not the requisite knowledge, of native officials called *amins*. The Settlement Officer points to the close agreement of his plane-table measurements with the areas of the scientific survey as sufficient proof of the accuracy of the work. These measurements occupied from 1867-68 to 1870-71, or about three years.

The cost of the revision amounted to Rs. 5,86,500, being an average of Rs. 339 per square mile. The seniority of the Settlement Officers employed was the main cause of the high cost. Measured by the increase of revenue, the outlay was financially a complete success, resulting in an income equal to above 35 per cent. of the capital expended. The expense of the settlement has therefore been repaid in a little less than three years. But the gain was not merely financial. "Hundreds of disputes of all kinds were settled, accurate registers of rights prepared, and good village, parganah, and district maps prepared."

The demand was fixed considerably below half the potential assets for certain estates in what is called the *bankati* circle of Jalál-abad tahsil. The proprietors of these estates were Rájput proprietors of Jalál-abad.

holding their estates on a *pattidārī* or *khaidchāra* tenure, which had become sub-divided into a great number of small holdings; and these had a constant tendency to increase in number as the population increased. But while sanction was given to the proposals of the Settlement Officer for an assessment 14 per cent. less than the full demand, occasion was taken to remark that the theoretical arguments advanced to justify the reduction were wrong in principle. One of these arguments referred to the hardship of fixing the demand so high that the proprietors would have to sell their *śr* produce to pay the revenue. The case may be best stated in Mr. Currie's own words :—

"When the *ilāka* is composed of a number of villages, the principal remission has been granted in those particular villages in which the resident proprietors are the most numerous, and the amount of *śr* the greatest, and consequently the amount of rent collected from *asāmīs* is comparatively small.

"My reasons are that, *first*, so long as there is only a slight or moderate increase, the zamindārs do not raise any objection, or look for any abatement. They look upon revision of settlement as entailing some increase, and expect it as a matter of course. A small increase can be easily met, but a sudden rise of from 40 to 100 per cent. comes very hard even upon well-to-do proprietors, and is absolute ruin to those who have found it difficult to make both ends meet under a light assessment. *Secondly*, the larger the number of shareholders, the more mouths are there dependent on the surplus profits; and it is not a mere matter of some luxury being temporarily given up, but perhaps one meal a day given up, or a daughter left unmarried for several years for want of means. So long as the cultivating shareholder's *śr* is left untouched, and the Government revenue can be paid out of the rent actually collected from *asāmīs*, there is no real hardship in assessing the *jama* (if necessary) up to the full rental collected from the *asāmīs*. It is when a portion of the *jama* has to be distributed over the *śr* of the shareholders, and they have to sell their produce to pay the Government *kist*, that the *jama* becomes a burden; and the greater the number of shareholders, and the larger the amount of land cultivated by them, and consequently the less that is held by mere tenants, the more directly does any increase come home to each and every individual sharer."

The substance of the answer to this argument, as given in the orders of Government, is as follows :—

"As observed in reviewing the Etāwa settlement report, while unquestionably the principle of the Government order that proprietary cultivating communities should be assessed leniently is right, especially if an assessment at full rates would involve a great enhancement of the previous demand, there is a limit to the indulgence with which they should be treated. Pushed to an excess, it would imply that no assessment should be imposed when the community had multiplied to such an extent and property become so sub-divided that individual holdings no longer yield a sufficient income for bare subsistence. Apparently, if sub-division go on until holdings are too small to furnish full employment for the proprietor and his family, any leniency encouraging it, and tending to increase the burden on the land, is a mistaken policy."

The following comparison is made by Mr. Currie between the incidences of land-revenue (without cesses) per acre in Sháhjahánpur and the neighbouring districts of Bareilly and Budaun :—

District.	Percentage of increase of revenue.	Revenue-rate or incidence of assessment per acre of the land-revenue (jama).	
		On málguzári area.	On cultivated area.
		Rs. a. p.	Rs. a. p.
Bareilly	20·4	1 8 7	1 14 0
Budaun	10·8	0 12 9	1 3 9
Sháhjahánpur...	21·4	1 3 4	1 9 7

The incidence for Bareilly (Re. 1-14-0) per cultivated acre is higher, and that for Budaun (Re. 1-3-9) lower, than in this district. Mr. Currie thus explains this in his report :—

“There is no pargannah of the Bareilly district nearly so bad as the large pargannah of Khutár in the Sháhjahánpur district. Even the most unhealthy and worst portions of Channahla and Richha are not so backward in cultivation, nor do they pay such low rents as the greater portion of pargannah Khutár, and I know both well. It must be remembered that I am not comparing Sháhjahánpur with Bareilly *plus* the Pilibhit sub-division, but Bareilly proper, assessed by Mr. Moens, without that sub-division; else Páranpur pairs off well with Khutár. Omitting pargannah Khutár, the

Incidence of assessment per acre of the Sháhjahánpur district, omitting pargannah Khutár.

On málguzári area.	On cultivated area.
Rs. a. p.	Rs. a. p.
1 4 10	1 10 7

revenue incidences, as shown in the margin, come up somewhat nearer to those of Bareilly. But still they are, as I maintain they should be, considerably lower than Bareilly. The reasons are briefly these, that in the district of Sháhjahánpur money-rents have been the rule, and payments in kind the great exception, for upwards of 50 years; that now there is virtually no payment in kind. Also rents throughout the district are more or less low and inadequate, and have not been materially affected

by the rise in prices or change in the value of silver. In the Bareilly district, on the contrary, payment in kind abounds in all parts, and in many pargannahs was the rule, and money-rents were the exception, until the extensive commutations at the late revision of settlement. There, then, rents have been directly affected by prices and by the depreciation of the precious metals, and are consequently much higher than in the Sháhjahánpur district. Then, again, there are canals in Bareilly, but not in Sháhjahánpur. But, even assuming that Bareilly and

Sháhjahánpur (without Khutár) are equal, still, for the reasons given, the rate of assessment of Bareilly should be not less than 8 or 10 (if not, indeed, from 10 to 12) per cent. in excess of that of Sháhjahánpur. The difference between Re. 1-10-7, the rate of Sháhjahánpur, exclusive of Khutár, and Re. 1-12-9, the assumed moderate incidence, and Re. 1-14-0, the actual incidence of Bareilly, is 8 and 12½ per cent. respectively."

Mr. Currie could not speak with the same certainty as regards Budaun, but he judged that that district was not up to the standard of Sháhjahánpur, and rents consequently were lower. With Pilibhit no comparison could be made from the great dissimilarity between two of its parganahs and the generality of Sháhjahánpur.

The following statement, compiled from the Board's yearly reports, shows the amount, collections, and balances of land-revenue since the settlement :—

Year.	Demands.	Collections.	Balances.	PARTICULARS OF BALANCES.				Percentage of balance on demand.
				Real.			Nominal.	
				In train of liquidation	Doubtful.	Irrecoverable.		
Rs.	Rs.	Rs.	Rs.	Rs.		Rs.		
1873-74	11,55,597	11,69,738	5,859	2,637	...	...	3,222	22
1874-75	11,76,728	11,15,879	60,849	6,942	49,232	...	4,675	47
1875-76	11,74,933	11,64,228	10,766	4,612	...	...	6,093	39
1876-77	11,73,789	11,56,051	17,738	11,946	...	...	5,792	101
1877-78	11,75,787	10,91,681	81,106	75,412	...	...	5,664	641
1878-79	11,81,653	11,58,122	23,531	19,584	...	...	3,947	165
1879-80	11,83,173	11,62,044	21,129	11,593	200	...	9,336	98

We have seen that no correct returns of transfers of land during the term of the last expired settlement could be obtained, and consequently no estimate could be formed of the price of land during that period. For the years, however, that have elapsed since the current settlement was made, the extent of private alienations of land can be shown, and this may best be done in a tabular statement.¹

¹ Kindly furnished by Mr. J. S. Porter, Collector of Sháhjahánpur.

Statement showing private alienations and average prices of land since 1873
(i. e., since the settlement) by tahsils in the Shihjahnpur district.

Tahsil.	Year.	PRIVATE ALIENATIONS									
		Revenue-paying land.					Revenue-free lands.				
		Number of cases	Area in acres.	Aggregate land-revenue in rupees.	Price realised in rupees.	Average price of land per acre.	Number of cases.	Area in acres.	Estimated land-revenue in rupees.	Price realised in rupees.	Average price of land per acre.
SHAHJAHNPUR.	1873-74	89	2,229	4,098	Rs. 48,772	Rs. 21 3 2	19	75	136	3 4 8	46 10 3
	1874-75	71	1,471	2,703	36,318	25 0 10	12	22	4,087	340	9 4
	1875-76	111	2,532	3,215	54,787	21 10 2	10	18	33	1,910	106 1 9
	1876-77	120	2,725	6,696	96,193	35 4 10	11	15	...	2 875	191 10 8
	1877-78	137	1,831	2,582	44,931	24 8 7	37	53	85	3,793	1 8 11
	1878-79	150	4,037	5,052	76,700	19 0 0	37	77	301	14,247	185 0 4
	1879-80	121	4,034	4,587	71,018	17 9 9	33	119	219	13,127	110 5 0
	1880-81	151	5,323	6,444	1,02,972	19 3 4	41	64	196	9,372	146 6 11
TILHAR.	1873-74	53	3,276	3,551	19,458	5 15 0	...	...	...	...	...
	1874-75	67	4,355	4,131	48,690	11 2 10	4	18	...	265	14 11 7
	1875-76	47	4,176	3,278	38,139	9 2 1	3	12	...	209	17 6 8
	1876-77	64	3,434	3,333	40,349	11 11 8	6	1	15	519	34 9 7
	1877-78	80	4,899	5,273	69,639	12 2 5	17	22	83	715	32 8 0
	1878-79	78	9,378	3,873	37,083	3 15 3	14	11	55	1,777	161 8 9
	1879-80	107	12,773	17,173	98,879	8 11 5	11	16	44	774	48 6 3
	1880-81	160	12,307	8,758	82,217	6 11 9	3	14	...	272	19 6 10
PAWYAN.	1873-74	105	20,578	16,883	1,68,830	8 3 3	...	...	...	...	...
	1874-75	119	15,635	15,460	1,54,601	9 14 3	3	24	107	449	13 8 4
	1875-76	106	14,212	16,496	1,64,961	11 9 8	8	11	35	627	57 0 0
	1876-77	80	10,521	6,863	63,589	6 0 8	3	8	12	119	11 14 0
	1877-78	47	10,194	5,353	15,489	1 8 4	14	15	56	522	34 12 3
	1878-79	45	7,880	4,946	23,611	3 9 11	1	3	1	25	8 5 4
	1879-80	70	12,695	6,109	60,932	4 0 2	6	12	13	660	55 0 0
	1880-81	44	18,800	3,060	32,524	1 11 8	4	41	...	99	24 5 0
JALALABAD.	1873-74	22	1,340	1,136	10,822	8 1 2	1	21	29	420	20 0 0
	1874-75	38	1,129	1,340	13,762	12 3 0	1	4	6	209	50 0 0
	1875-76	47	656	1,362	14,934	22 12 3	...	...	...	...	...
	1876-77	22	1,462	1,585	46,076	31 8 2	...	...	...	...	...
	1877-78	70	925	1,703	30,943	33 7 3	3	10	14	827	59 1 2
	1878-79	88	850	1,973	33,730	39 10 11	13	29	125	1,361	46 14 11
	1879-80	68	1,268	2,872	44,819	35 5 6	13	23	25	1,391	60 7 8
	1880-81	108	1,311	2,891	46,444	35 6 10	3	2	...	288	143 12 0

One conclusion to be drawn from the above statement of transfers is that no average rate for the tahsils, much less for the district at large, can be deduced which would at all represent the value of land for any length of time. The average price varied in an apparently arbitrary manner from year to year; but it must be borne in mind that the quality of the lands affected by transfer also probably varied greatly within the same tahsil; and if we could get at the price paid for land of similar quality, the variations would possibly be fewer and less

startling.¹ The low rates for revenue-paying lands in Pawáyan, conjoined with the large extent of area and revenue alienated, seem to indicate the severity of the demand. The very low rate of Re. 1-8-4 was reached in this tahsil in 1877-78, and again in 1880-81 : as much as 18,800 acres fetched a price which gave an average of only Re. 1-11-8. The highest average price per acre in any one year during the period was obtained in Jalálábad tahsil in 1878-79, viz., Rs. 39-10-11 ; but the area concerned was not very large,² and we have no information as to the situation and quality of the lands, which may have influenced the price. An inspection of the statement shows, however, that for the whole period Jalálábad had the smallest area transferred by private sales, and that the highest average prices were reached in that tahsil. Sháhjahánpur comes second, and Tilhár third. When the revenue-free lands are considered, we find the lowest average rates prevailed in Pawáyan, the highest being reached, as might be expected, in Sháhjahánpur, where in 1874-75 as much as Rs. 340-9-4 per acre was paid for a revenue-free plot of 12 acres.

The following statement shows, in percentages, the proportion of separate estates held at the tenth (current) settlement by Landholders. the principal landholding castes in each of the four tahsils :—

Caste.	Sháhjahánpur.	Jalálábad.	Tilhár.	Pawáyan.	Whole district.
Rájpúts	23	44	41	42	38
Patháns	32	13	20	9½	18
Brahmánas	9	3	9½	10	8½
Káyáths	6	3	9½	4½	5½
Banias and other money-lenders ...	6	1	3	5½	4
Kurmís	½	...	3½	6	3

This accounts for 77 per cent. of the maháls in the district.³ Most of the remainder belong to the same castes, and are owned by them in various proportions. The Rájpúts have shares in more maháls than any others ; but the

¹ A further circumstance may be noted, viz., that it is no uncommon occurrence for a transfer deed to be executed for a sum which is greater or less than the actual consideration paid ; greater if a possible claim to the right of pre-emption has to be defeated, less if it is an object to avoid payment of the full stamp duties.

² 860 acres.

³ As they stood at the time of settlement.

Banias and other money-lenders have shares in many—indeed, in far more than the number of those entirely owned by them.

The Rájput, Bráhman, and Kurmí proprietors are to a great extent residents, living in some one of the villages they own; while the Patháns, Káyáths, and money-lenders are principally residents of the city of Sháhjahánpur. The proprietors of nearly 600 maháls, or rather less than 20 per cent. of the whole district, are residents of the city, and these men own numbers of shares in different villages; so that nearly one-fourth of the entire district may be said to be owned by residents of the city; and if those mortgages which can never be redeemed be included, the proportion becomes more than one-fourth. Those, with the exception of most of the Patháns, are to all intents and purposes thoroughly non-resident proprietors.

The rája of Páwayan is the only large landed proprietor in the district, and his property is almost entirely confined to the Pawáyan tahsíl. The present rája is Jagannáth Sinh, who was born in 1814, and has adopted his nephew, Kunwar Fatch Sinh, the only son of Baldeo Sinh, his younger brother. Jagannáth Sinh was himself an adopted son of rája Raghunáth Sinh; he died in 1825, and was succeeded by his widow, who retained possession till her death in 1850. But rája Jagannáth Sinh was of the same family as his adoptive father, being descended from Bágh Ráo, brother of Udai Sinh and son of Bhopat Sinh, the founder of the town of Pawáyan.

They are Gaur Rájputs, but their early history is mixed up with that of the Katehríás. Udai Sinh, son of Bhopat Sinh, mentioned above, a Gaur Thákur of Chandra Maholi in Oudh, was called in to aid the Katehríás in their struggles with the Patháns about the middle of the 17th century. The Katehríás had no acknowledged head, the last, Ráo Gopál Sinh, having fallen in an engagement with the Patháns, leaving two infant sons and a widow (the rání), who was of the same family (Gaur Thákurs) as Udai Sinh. It was on her appeal for assistance that Bhopat Sinh and Himmat Sinh had come with a force and re-established the Katehríás in Náhil, some of the rání's relations remaining to manage on behalf of the infant heirs of Ráo Gopál Sinh. A subsequent dispute with the Patháns had resulted in a further call for Gaur aid, which was given by Udai Sinh; but once admitted into the country of the Katehríás, Udai Singh, as already stated, decided to settle there, and the Katehríás soon found themselves almost completely supplanted by the Gaur. The prosperity of the latter family in Pawáyan was, it is said, considerably enhanced by the favour of Háfiz Rahmat Khán, the Rohilla chief; and from about the middle

of the last century the Gaur rajas held possession of the country included in the present parganah of Pawáyan. At the cession in 1802, rája Raghu-náth Sinh, the third in succession to Udai Sinh, was found in possession of the whole parganah, except a few villages still held by the Katehríá Thákurs of Náhil and Jíwan. He was recognized as zamíndár by Mr. Wellesley, the Deputy Governor.

The family estates at present lie in the parganahs of Pawáyan and Khutár and to a small extent in Oudh. The Government revenue payable upon them is as follows :—

	Rs.
Land-revenue for estates in parganahs Pawáyan and Khutár ...	83,193
Málkána for some of these estates	5,516
Land-revenue for <i>talukás</i> Wazírúgnagar and Guláia Sarbástúgnagar in Oudh	5,412
Total ...	94,121 ¹

Older than the Gaur family last mentioned—as far at least as its history in this district is concerned—is the Katehríá family of Ráo Jít Sinh, Rájputés whose present head is Ráo Jít Sinh of Náhil. This family claims descent from Ráo Harí Sinh, who settled in Gola in the latter half of the 16th century. Harí Sinh's successors obtained possession of the whole of the old parganah of Gola, and a *farmán* of the emperor Sháhjahán, dated 1055 A. H.,² still in possession of the family, conferred the *zamindári* of it on Bikram Sinh, one of his successors. Bikram Sinh moved from Gola to Náhil, where the head of the family has since resided. How the Gaur estates (*taluka*) were carved out of the Katehríá domains some seventy years later has been told above in the brief record given of the Gaur family of Pawáyan.

An offshoot from the Náhil family of Katehríá Rájputés was settled in the trans-Gúmí tract, now included in the parganah of Khutár, when the Pathán and Gaur encroachments (of which mention has just been made) began. This branch of the family—being across the Gúmí and in a part of the country only thinly inhabited and consisting chiefly of jungle and malarious forest—remained to a great extent undisturbed. The head of the family seems to have assumed the title of rája, and to have been permitted to retain the nominal possession of all the estates, providing by grants and allowances, after a fashion not uncommon among such families, for his relatives and clansmen. For the seventy years that preceded and the thirty years that followed British rule, this feudal tenure subsisted unquestioned,

¹Manual of Titles, North-Western Provinces.

²A.D. 1645.

until, in the year 1838, the then settlement officer (Mr. J. W. Muir) decided that the Khutár rája of the period, Khushhál Sinh, had not the sole proprietary right, but was merely the head of a clan, in all the members of which that right was vested. In the tahsíl article (see PAWÁYAN) a fuller account of the measures then taken will be given; but it may be mentioned that the result of them, and of the litigation they created, was to reduce the rája to a state of extreme destitution in 1844. Ultimately, he obtained from Government a pension for his life only of Rs. 500. This of course ceased on his death in 1855, and an application for a pension to his heirs has been refused by Government. The title of rája has not been assumed by his lineal descendant, or at least has not been recognised by Government.

Out of a total of 3,063 maháls at the time of settlement, 2,191 were held on a zamíndárá and 872 on a pattidárá tenure.¹ The number of Proprietary tenures. separate shares in the latter was 4,441. The zamíndárá tenure preponderated very largely in all parganahs except Kánt and Jalálabad, and on the whole district the percentage of zamíndárá maháls was 70, against 30 for pattidárá maháls. The number of maháls in the present year has already been stated.²

There are no complicated revenue-free tenures in this district, but the Revenue-free te- grantees (*muáfídár*) are in every instance the proprietors nures and grants. (*zamíndár*) of the land. These grants are divided into three classes:—(I.) The first consists of small grants of less than 10 bighas³ each, which are revenue-free in perpetuity, subject to the continuance of possession in the grantees, their heirs or assignees, and also to the observance, especially in the case of religious grants, of the object and intention expressed at the time of their creation. For the whole district the total area of these was, at the time of settlement, 4,674 acres. Of this 2,538 acres were in Sháhjahánpur parganah, of which again 2,048 acres represented separate small grants in the city itself. Before the mutiny all the city lands were held revenue-free, but a considerable part of them were confiscated after the re-occupation. (II.) The second class of *muáfí* tenures includes the larger grants (that is, exceeding 10 bighas in area) held subject to the same conditions as the last. Most of these were scattered about in various parts of the district, and aggregated 7,037 acres. In the city the area of these larger grants was 565 acres. (III.) The third class includes grants for the lives of the grantees only, but at the time of settlement these were only five in number, with a total area of only 369 acres, representing revenue

¹ Full explanations of these tenures will be found in preceding volumes. For an excellent epitome of them, the reader may be referred to Mr. Baden-Powell's very useful *Manual of the Land Revenue Systems and Land Tenures of British India* (Calcutta, 1882).

² *Supra*, p. 90.

³ A bigha is generally in the North-Western Provinces 3,025 square yards, or $\frac{1}{4}$ th of an acre.

alienated to the extent of Rs. 580. The total area alienated in perpetuity amounted to 11,712 acres, or a little over one per cent. of the total area of the district, and the total revenue (including the area exempt from cesses) to Rs. 13,756.

The settlement report distributes cultivating tenures into the two primary classes of proprietary and non-proprietary holdings. The lands cultivated by proprietors are called *śr* or *khudkásht*.¹ The non-proprietary cultivators are either (I.) tenants with a right of occupancy, sometimes also called hereditary (*maurisi*) tenants, although the former is the more correct term, or (II.) tenants-at-will. Under the operation of the rent-law, the latter are always on the way to acquiring the status of the former, the only qualification now needed being continuous cultivation of the same lands (provided these are not part of the *śr* lands) for 12 years otherwise than under a written lease. To be quite accurate in classification, a sub-division of occupancy-tenants, called "ex-proprietary," who derive their rights from Act XVIII. of 1873 (re-enacted in Act XII. of 1881), would have to be distinguished. At the time of settlement, however, this class did not exist.

The percentages of cultivated land held at the settlement by each of these classes were as follows: as *śr*, 13.42 per cent.; by occupancy-tenants, 61.31; and by tenants-at-will, 25.27.

In parganahs Khara Bajhera, Jálálabád, and Kánt the *śr* land or home cultivation of the proprietors amounted respectively to 16, 20, and 25 per cent. of the cultivated areas, these parganahs being largely in possession of peasant proprietors. The smallest proportions were in the Khutár, and Sháhjahánpur parganahs. Except in the forest circle of Khutár cultivators are sufficiently numerous, and the large proportion (61.31 per cent.) of occupancy-tenants seems to indicate that landholders had not, up to about 1870, objected so strongly as in the neighbouring districts of Bareilly and Pilibhit to the acquisition of these rights by their tenants.

One reason for this large proportion of occupancy-tenants is found by the settlement officer in the universal prevalence of money-rents all over the district, except in the worst parts of parganahs Pawáyan and Khutár. In the latter of these more than 66 per cent.

¹ The former is probably a word of Sanskrit origin (*śra* in Sanskrit meaning a plough) and the latter is its Persian synonym. Both may be fairly translated "homestead," or the land under the immediate cultivation of the proprietor, whether it be tilled by himself or his servants. *Śr* has, however, obtained a technical meaning, which will be found in the North-Western Provinces Rent Act (XII. of 1881). Cf. Carnegie's *Kach. Tech.*, p. 319.

are non-occupancy tenants. Custom, rather than competition, has regulated the rates of rent in this district: so much so that the higher rates were found to be much the same as they were in 1818. By the enhancement of the lower rates, however, the general average was raised at settlement by about $6\frac{1}{2}$ per cent. This fixity of the rates of rent prior to 1870 co-existed with the great rise in prices which, during at least the thirty preceding years, had taken place.

while prices generally rose greatly. Omitting from consideration the prices of the first decade, which give an abnormal average, owing to the famine of 1837-39, and taking the prices of the two decades preceding 1870, we find

Thus wheat rose in price 73 per cent. that, for the first of these, the average price of wheat was Re. 0-10-8 per maund of 82·3lb., and for the later period Re. 1-2-3, showing an increase of 73 per cent. The conclusion follows, therefore, that the relation between rents and the value of produce thirty years ago was much more favourable to the landholder than it was in 1870. It is not easy

Causes of the non-enhancement of rents obscure. to assign a sufficient reason for the forbearance of the landholders in not raising their rents. The suggestion of the settlement officer, "that the variation in harvest prices had failed to attract their attention, owing to the prevalence of cash-rents," is hardly sufficient explanation. The force of custom and the large extent of culturable

land available to tenants—diminishing the competition on which largely depends the possibility of enhancement—perhaps owing to large area of uncultivated lands, seem more probable reasons.¹ In every year since the

settlement, enhancement suits have been numerous, showing that the causes, whatever they were, have declined in their effect in presence of the enhanced revenue demand at the last revision of settlement. The number of suits for enhancement of rent was as follows for each revenue year since 1872-73:—

Year.		Number of enhancement suits.	Year.		Number of enhancement suits.
1872-73	...	16	1877-78	...	146
1873-74	...	52	1878-79	...	294
1874-75	...	617	1879-80	...	123
1875-76	...	753	1880-81	...	394
1876-77	...	623			

The settlement report furnishes statements, for each tahsil, intended to show the rates of rents paid by the various castes and classes of cultivators. It will suffice to note the general results²:—"In the matter of caste and creed, apart from the presence or

¹ Government Resolution (reviewing settlement report) No. 154, dated 26th January, 1881, para. 3

² Regarding Shāhjahāpur tahsil in particular.

absence of right of occupancy, there is observed the broad division between the higher and respectable castes and classes, the *sufedposh*, on the one hand, and the inferior castes or lower orders, the *lungotposh*, on the other hand. The former, or *sufedposh* division, includes Brahmins, Thákurs, Patháns, Saiyids, and Ahírs; and the latter, or *lungotposh*, the other Musalmáns, Kisáns, Ká-chhís, and miscellaneous castes. The comparison must be made for each parganá separately, and not in the totals, as in the totals the higher or lower rent following the quality of soil of the parganá has an undue weight, and the totals in reality are not fair averages. In two out of the three pargánas (of Sháhjahánpur tahsíl) the tenants-at-will pay slightly higher rates on the whole than tenants with rights of occupancy; whilst in the third (Jamaur) they pay less. This, I am satisfied, is owing to the lands held by the tenants-at-will being the poorest, and decidedly inferior to those held by the occupancy-tenants."

The result would seem to correspond with Mr. Elliott's conclusion, derived from a similar inquiry made in Farukhabád, that caste is practically not an element allowed to influence the rates of rent.¹

Details of the rent-rates found to exist in each tahsíl will be found in the settlement report, and it is only necessary here to indicate the broad principles on which money-rents were assessed. Although of course they vary in their rates according to the quality of the soil, they are not affected by the actual fact of irrigation, for, as a general rule, the good lands in the district are either capable of irrigation from rivers, ponds or wells, or do not require it. The settlement report divides the rates of rent into four classes—(1) soil-rates, (2) rates on tracts, (3) all-round or summary rates, and (4) crop-rates. The second are the most common and the most popular. Certain tracts (*hár*) have known local boundaries and names, such as the clay (*jhábár*) or the sandy (*bhár*) tract, over the whole of which the same rate prevails. As a rule these are practically soil-rates. Where these well-defined tracts are absent, the third class or summary rates are usual. Crop-rates, that is, differential rates for fine and coarse crops of either harvest, are peculiar to Pawáyan and Khutár pargánas. In the case of sugarcane a special rate prevails, equal to nearly three times the ordinary rate for the same land if cropped with cereals. For this special rate, however, the cultivator has the privilege of occupying the land for two years, the period usually taken for the growth of this crop; so that the land pays for sugarcane $1\frac{1}{4}$ to $1\frac{1}{2}$ times only what it pays for wheat, &c. Similarly, garden crops (*káchhidána*), including poppy, pay about half as much again as the ordinary cereal rate.

¹ Gazetteer, VII., 112.

The maxima and minima of assumed rent-rates per acre were as follows:—
Assumed rent-rates. lows :—

			Rs. a. p.	Rs. a. p.
Homestead (<i>gauhánt</i>)	...	...	8 0 0	to 3 12 0
Loam I. (<i>damat</i>)	...	...	5 0 0	„ 2 4 0
Ditto II. (<i>damot</i>)	...	...	3 12 0	„ 1 8 0
Clay (<i>matyá</i>)	...	...	4 0 0	„ 1 12 0
Sand (<i>bhár</i>)	...	...	2 8 0	„ 1 2 0
Hard clay (<i>dhánkar and kháput</i>)	...	...	2 8 0	„ 1 2 0

The six classes of soil given above are all¹ found in each of the 24 circles marked off for assessment purposes, and in each of these circles more or less of difference in the rates was found to exist.

The chief agricultural castes have been mentioned in a former part of this memoir, and their general condition does not differ substantially from that of similar classes in the surrounding districts. The descriptions given in the Farukhabad notice² will apply almost equally well to this district, at least in normal seasons. During the last decade the district has certainly suffered severely, as already stated (in Part II.³, where the decrease of cultivation was discussed. Two classes suffered heavily during the famine of 1877-78—the Kahárs and the Bhatyáras, but only the former belong to the cultivating classes. While, however, these were marked out as specially affected by the years of drought, all classes must have suffered grievously. Whether the cultivating classes, except the Kahárs, died to any extent of actual famine is a question on which some doubt exists. Mr. C. A. Elliott, Secretary to the Famine Commission, thought that the classes who suffered most were the field-labourers and rural artisans; after them the town artisans; while the cultivators escaped with little, and the landlords with no loss of life.⁴

The exports of the district are its agricultural products in the raw or manufactured form. These are chiefly sugar, rum, grain of all kinds, pulses, indigo, cotton, and timber. The imports are mainly European goods, metals, and salt. The railway now naturally takes the largest share of the traffic, and the following are the statistics showing the outward and inward traffic in maunds for each railway station in the district for the year 1880:—

Name of railway station.			Outwards.	Inwards.	Total.
			Mds.	Mds.	Mds.
Míánpur Katra	...	...	20,713	15,614	36,327
Tilhar	...	...	118,888	81,128	200,016
Sháhjahánpur	...	...	582,642	408,666	983,308
Rosa junction	...	...	122,891	270,024	392,915
Kahelía	...	...	589	937	1,526

¹ Except the last (*dhánkar*), which is apparently not found in the Sháhjahánpur and Jalálabad tahsils. ² Gazetteer, VII, 115. ³ Vide *supra*, p. 51. ⁴ Note on the results of the inquiries made into the mortality in the North-Western Provinces, dated 2nd May, 1879.

The above figures only show the totals of all descriptions of imports and exports; no statistics showing details are obtainable, as the district is included with the rest of Rohilkhand in a single registration "block." Returns of the traffic which enters and leaves the district by road are only available for the principal roads crossing two of the district frontiers—those separating it from (1) Oudh and (2) the Farukhabad district; and no statistics can be given of the traffic with the Budaun, Bareilly, and Pilibhít districts. From the returns of this traffic with the Oudh districts for the years 1878-79, taken at the Muhamdí, Gurí and Seraman posts, it appears that goods of all kinds, weighing in the aggregate nearly 650,000 maunds and representing a value of about 16½ lakhs of rupees, passed towards the city of Sháhjahánpur. The traffic from the city was valued at nearly half of the above sum. This traffic consisted chiefly of:—*imports*, grain, oil seeds and sugar; and *exports*, cotton, cotton-goods, metals, and salt. Unfortunately the posts were situated only a few miles outside the city of Sháhjahánpur, and the returns therefore include a good deal of traffic destined more to supply the local consumption of the city.

The following statement shows the road traffic between the Sháhjahánpur and Farukhabad districts:—

Position of post.	Year.	Direction.										Total.	
			Cotton.	Cotton-goods.	Grain.	Metals.	Oil-seeds.	Provisions.	Salt.	Sugar.	Miscellaneous.	Maunds.	Rupees.
			Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.		
Ganges ferry, outside Fatehganj.	1876-77 ...	Towards Sháh-jahánpur.	14	3,913	17,216	3,314	...	37,470	2,434	...	13,472	73,802	6,84,181
		From Sháh-jahánpur.	124	2,107	50,931	26	9,568	418	...	1,099	22,179	87,110	4,11,658
	1877-78 ...	Towards Sháh-jahánpur.	19	2,361	15,717	2,007	...	15,095	1,845	13	4,431	12,091	4,10,861
		From Sháh-jahánpur.	72	1,619	42,833	67	7,891	513	510	697	8,320	63,031	2,57,614
	1878-79 ...	Towards Sháh-jahánpur.	...	1,522	42	488	...	12,037	269	...	635	11,093	1,48,934
		From Sháh-jahánpur.	...	387	39,231	...	665	270	...	77	2,595	43,255	1,31,714

The traffic is of no great importance. Grain is exported for the consumption of Farukhabad city, and provisions (chiefly potatoes) and salt are imported in return.

There is a little traffic down the Rám-ganga river, and still less on the Garra, chiefly confined in both cases to the export of bamboos and timber in rafts during the rainy season to wharves on the Ganges.

The only manufactures of any importance under European supervision are those of sugar and rum and of indigo. The two former are
 Manufactures. manufactured by the firm of Messrs. Carew and Company at their extensive works at Rosa, and a brief history of the concern may here be given¹ :—

“It may be said to have commenced with the establishment of a distillery at Cawnpore by Mr. John Maxwell in 1805, which was removed in 1811 to Kolághát on the Rám-ganga in the Sháh-jahánpur district, the rum being primarily consigned from that place to Cawnpore for colouring and invoicing to the Commissariat. After Mr. Maxwell's death the business was carried on by his son and nephew, and in 1826 they were joined by Mr. Peter Barron, a gentleman who is said to have been one of the first to bring Naini Tal into notice, and his *nom de plume* ‘Pilgrim’ still marks some of the earliest houses built there by him. Mr Barron, in conjunction with Mr. John O’Brien Saunders, acquired the distillery about 1832; and its site was removed to Gmúra, five miles above Kolághát, where it remained until 1831, when, after the occurrence of a destructive fire, the present position at Rosa (a corruption of the name of the adjacent village, Rausar), five miles below Sháh-jahánpur, on the river Garra, was selected. The advantages of the situation were—its position in the centre of a rich sugar-producing district; the proximity of fuel in the jungles on the Garra and Khauant rivers; and the facility of export by water, which the former of these rivers afforded during the monsoon. It must be remembered that there were no metalled or even bridged roads in those days, and of course no railway.

“In 1836 distilling was commenced at Rosa: in 1839 was made the first attempt to refine sugar: and in 1841 the firm became Saunders, Barron and Beckett, Captain Beckett having joined it. In 1847 the Calcutta agents, who had made heavy and increasing advances, specially selected and deputed to represent their interests on the spot Mr. R. Russell Carew, who had been trained in the Dhobah Sugar Company. On Mr. Barron's death and the insolvency of the Calcutta house, Mr. Carew purchased the concern at auction about 1848, and continued the head of the firm of Carew and Co. from that date till June, 1875, when the business was disposed of to a Limited Company, the former partners retaining one-half.

“From 1848, under Mr. Carew's management, the concern has been successful: the demand for rum distilled here has, with the opening of railway communication, spread to the Panjáb, Lower Bengal, and to Bombay; and the declared preference which natives have for Rosa rum, when its cost is within their reach, makes it certain that the demand would be fully up to the capability of the district to yield material were the excise laws encouraging to the European distiller in this country.

“Under pressure from English Chambers of Commerce the rate of duty on Indian spirit manufactured under European supervision has been raised to that of imported foreign spirit, whilst the spirit manufactured by native processes is taxed at a lower rate. Foreign spirits, moreover, command, it is said, facilities for sale which are denied to spirit manufactured in India by Europeans.

¹ From a note kindly supplied by Mr. E. Macalester, Manager.

"But from its commencement the Rosa concern has supplied rum to the army in Bengal, and the preference shown for it gradually obtained for the firm the exclusive patronage of that province, followed, as soon as railway communication was opened, by orders for the army in Bombay. Sugar refined at Rosa is also supplied to the army in Bengal, and is sold throughout the North-Western Provinces, Oudh, and the Panjáb, with occasional demand from other Presidencies.

"The works, which are connected with the main line of the Oudh and Rohilkhand Railway by a branch $3\frac{1}{2}$ miles long, employs upwards of 1,000 men on the premises, besides the numbers indirectly employed in procuring and carting raw material, fuel, &c.; and are capable of turning out 600,000 gallons of rum per annum and about 120,000 mannds of sugar at present, and are gradually extending. The still-head duty paid to Government on rum sold to the public is close on three lakhs of rupees per annum. Sugar, which is duty-free, is generally absorbed as made. Rum also would command instant sale but for a scale of duty which prevents the native consumer from using it."

The raw material for the manufacture, stated to be purchased at a cost of over two lakhs of rupees¹ per annum, is mostly drawn from within a radius of 30 miles round the factory. Although in bad years recourse is had to more distant places, such as Fyzabad and even Gorakhpur, no attempt is made to press the cane in the factory, the pressing and first boiling being left to the cultivators. Manufacture is conducted entirely for the Indian market, and export to Calcutta (though formerly the chief object of the factory) now forms no part of its programme.²

The following note on sugar manufacture has been supplied by Mr. D.

C. Baillie, C.S.:—The native process was briefly described in the Budaun notice, but it may be interesting here to note the differences between the native process and the European, as practised in Messrs. Carew and Co.'s work at Rosa. Messrs. Carew and Co., like the native manufacturers of this district, work upon *râb*, that is, cane-juice boiled to such a viscosity that it crystallises on being allowed to cool. The first operation in both the European and the native process is the same: the *râb* is tied up in coarse cotton bags and subjected to pressure, in order to drain away the treacle from the pure sugar crystals. The treacle so drained away is in Rosa re-boiled so as to make a lower quality sugar; by the native sugar manufacturers it is made into an inferior quality of *gûr* and exported. The crystals left after the treacle has been drained away are termed *putri*. It is the raw sugar on which the English refiner works. It consists of grains of nearly pure sugar, coated on their surface with dark syrup, and generally contains some impurities, such as sand, vegetable fibre, and, in India, dried cow-dung. The last-named substance is usually employed as a cover for the vessel in which the *râb* is kept.

¹ About £16,000.

² Report on the trade of North-Western Provinces and Oudh for the year ending 31st March, 1879.

In the English process the raw sugar is dissolved in hot water in certain proportions. The solution so formed is first filtered through cotton bags in order to remove the solid impurities above referred to, and then several times through a deep bed of charcoal, to remove colour and such impurities as escape the bag-filters. The decolourized liquid is concentrated by boiling off its water in a vacuum pan till crystals have formed in proper quantity. Finally, in order to separate these crystals from the adhering "mother liquor," they are placed in the centrifugal machine. This consists essentially of a vertical metal drum, the curved walls of which are perforated by a great number of small holes, and which revolves with great speed round its axis. The centrifugal force produced by this revolution forces out the syrup through the pores of the drum, leaving the prepared sugar in the drum. The 'class' of the sugar depends on several matters: (1) whether it is made entirely from *putri* or whether it contains a certain proportion of the crystals deposited after treatment (by the treacle being at first drained away); (2) on the number of times it has been passed through the charcoal beds; (3) on the amount of spinning it has undergone in the centrifugal machine.

In the native process the *putri* is not melted, and, consequently, impurities are not removed from it. The stages are two only. The treacle left adherent to the crystals in the *putri* is allowed to drain itself away under the force of gravitation. The *putri* is for this purpose placed in a large tank, the bottom of which is formed by a cloth placed over a bamboo frame and kept there for several weeks. The draining away of the treacle is aided by a partial fermentation which the sugar undergoes during this process. In Sháhjahánpur a layer of a river weed (*shidár*) is laid over the top of the sugar, partly to aid fermentation, partly because the moisture from the weed, slowly filtering through the sugar, aids the draining away of the treacle. The sugar after having undergone this process is technically termed *pachani*. This *pachani* is placed on a platform in the sun, and thoroughly trodden out by the feet. The product is *shakr* or native sugar ready for the market. It is in colour rather whiter than the lowest quality of sugar turned out from the Rosa factory. Its crystals are much smaller: the great difference, however, is the presence in it of a large quantity of impurities, to which every stage of the process of manufacture—from the expression of the juice to the final treading out—has contributed its share, and towards the removal of which nothing has been done. The lower qualities of Rosa sugar, owing to the superior economy of the European process—and in spite of the expensive machinery and superintendence—can be sold cheaper than native sugar is. It does not, however, in spite of its obvious advantages,

make much progress amongst native consumers. To Hindus the employment of animal charcoal during the process is a great stumbling-block, and has led to Rosa sugar being in the Punjab formally cursed with bell and book.

The other manufacture under European supervision is that of indigo at Meona in tahsíl Tilhar. The Meona concern is not merely an indigo factory, but is one of the largest landed properties in the Tilhar tahsíl. Started more than 70 years ago by a Frenchman named Debois, it has frequently changed hands, and is now the property of Messrs. H. Finch and J. S. Wright, both of whom reside on the estate. The head factory is at Moona near Khudáganj in parganah Jalálpur, but it has four small branch factories, at each of which the process of manufacture is carried on.

Sugar and indigo are both manufactured by natives, but sufficient has been written already regarding the processes adopted. The workshops in connection with the mission, of which mention has been made a few pages previously, may also claim to be under European supervision, but the extent of their enterprise is at present very limited.

Another manufacture of Sháhjahánpur, although conducted on a very small scale, deserves to be much more widely known than it is. It is that of *baib* matting. The *baib* is a grass found along the banks of the Sárda near the foot of the hills. It is dried and brought into Sháhjahánpur, and there made into matting. The fibre is not as usual twisted into string, it is simply plaited together. The matting is in point of appearance excellent, is impervious to the attacks of white-ants, and little affected by ordinary wear. Its price is very much less than that of jail hemp-matting.¹

Amongst the remaining manufactures of the district those of coarse cotton cloth and chintz and of brass vessels may be mentioned, as well as a kind of *kofitgarí* work in the Jalálabad tahsíl, consisting of iron inlaid with gold and silver. The articles thus made are numerous, such as nut-crackers, sword-handles, &c.

From the abundance of *dhák* (*Butea frondosa*) in the district some manufacture and trade in lac might be expected; but the Collector (Mr. J. S. Portor) states that its use is confined to the manufacture of ornaments on a small scale, and that there is no export of it to other districts.

¹ Note by Mr. D. C. Baillie, C.S.

In each parganah are several towns and villages where markets are held from once to six times weekly. The chief fairs are given in Markets and fairs. the following list :—

Place.	Parganah.	Date.	Average (approximate) attendance.	Ostensible religious object.
Sarái Káiyán (Sháh-jahánpur).	Sháhjahánpur.	The second Monday after the Holi.	5,000	To celebrate the rabi harvest. Devi is worshipped.
Ditto	Ditto	Chait Sudi Tíj, (3rd of bright half, March-April).	3,000	Annual fair of Saráogis. An idol called "Gangaur" is made and worshipped.
Ditto	Ditto	Chait Sudi 9th (9th of bright half, March-April).	8,000	To celebrate the birth of Rám.
Seráman (South)	Ditto	First Monday after full moon in Asárh (June-July).	20,000	Worship of Devi.
Pirhípur Dhái	Jalálabad	Full moon in Kártik (October - November).	200,000	Bathing in the Ganges.
Chínaur (Sháhjahánpur).	Sháhjahánpur.	2nd of Shawwál and 11th of Zi Híjja.	4,000	Muhammadian fairs held twice a year, the day after the 'Íds.
Bakóí	Ditto	Once every month on Amávas (new moon).	4,000	Worship of Devi.
Mátí	Khutár	Twice a year, viz., in Jeth (May-June) Dasahra and Kártik (October - November) Páranmási (full moon).	15,000	There is a temple to Devi at this place. The village is revenue-free for its maintenance.
Bamiána	Jalálpur	Once every month on Amávas.	8,000	Worship of Devi, who has a temple here.
Manná Bári	Pawáyan	Twice a year, viz., Jeth (May-June) Dasahra and Kártik (October-November) Páranmási.	12,000	Worship of Mahádeo, who has a temple here, and bathing in a sacred tank.

In the following table will be found the average rate of hire paid during different years of the past quarter-century¹ to the commoner classes of artisans and labourers :—

				1858.	1867.	1882.
				Per diem.	Per diem.	Per mensem.
Byes and horse-keepers	...	...	...	...	...	Rs. 3 to 5
Masons	...	...	...	as. 3½ to 3½	as. 4	} Rs. 6 to 8
Carpenters	...	...	...	as. 3	as. 4	
Blacksmiths	...	...	...	...	...
Coolies or agricultural labourers	...	...	...	as. 1½ to 1½	as. 1½ to 2	Rs. 4

The above are mere averages. Female labourers are paid slightly less, and half-grown lads got two-thirds of the full rate of wage.

From wages we pass to prices. The years selected are those which may be regarded as normal years, 1861, 1871, and 1881 :—

Articles.	Average weight purchasable for one rupee in					
	1861.			1871.		
	M.	s.	c.	M.	s.	c.
Wheat
Barley
Gram
Bājra millet
Juar ditto
Urd
Rice (best)
Ditto (worst)
Arhar pulse
Māsh ditto
Mūng ditto
Cotton, cleaned
Sugar, refined
Do., unrefined
Salt
Ghi
Firewood
Grass

Mr. Currie in his settlement report gives the following useful statement of the average harvest prices of the principal crops in each of three decades and in the last half of the third of these. Instead of attempting to give the averages for the decade 1868-78, for which

¹ For the years 1858 and 1867 these are taken from a return published in Mr. Plowden's *Wages and Prices*; those for the present year have been taken from the *Gazette, North-Western Provinces and Oudh*, of July 22nd, 1882.

materials are not easily available, a statement of the average harvest prices in the agricultural year 1880-81 (1288 fasli) has been added. This will sufficiently show the upward tendency of prices. It must be borne in mind, however, that the year 1880-81 followed years of famine-rates (and these again would have detracted greatly from the value of any decennial average).

Harvest prices per maund of 82½ lbs. of principal crops.

Period.	Cane-juice.	Juár.	Bájra.	Wheat.	Barley.	Gram.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
1838-48...	2 2 8	0 11 6	0 12 3	0 14 8	0 10 0	0 11 5
1848-58...	1 11 9	0 7 9	0 7 10	0 10 8	0 6 7	0 8 1
1858-68...	2 5 1	0 15 5	0 15 5	1 2 3	0 11 2	0 15 7
1863-68...	3 0 0	1 0 10	1 2 3	1 4 7	0 12 11	1 0 9
Year 1880-81...	3 5 0	1 6 4	1 8 0	1 8 10	1 2 5	1 7 4

Prices were high at the commencement of the first decade, owing to the famine of 1837-39, and this has affected the average of the whole decade, which was Re. 0-14-8 per maund for wheat, as compared with Re. 0-10-8 in the second decade, and Re. 1-2-3 for the third. The price of wheat showed, therefore, an increase of 23 per cent. between the first and third decade (1838-48 and 1858-68), of 73 per cent. between the second and third decade (1848-58 and 1858-68), and this becomes 95 per cent. if the last five years of the third decade (1863-68) only are taken for comparison. The further advance in the year 1881 is marked in all crops, and in wheat means an increase of about 115 per cent. since 1848-58.

The rates of interest are practically the same as those prevailing in

Money-lending and interest.

Farukhabad¹ and vary from 6 to 37½ per cent.; the lowest rate is that charged by one banker to another, or in large transactions where ample security is given, and the highest is the common bázár rate for temporary loans on personal security. The latter is a rate apparently recognised throughout the North-Western Provinces and is usually spoken of by natives as "the half ána in the rupee"² rate. Sometimes an ána in the rupee, or 75 per cent., is enforced, but this is held even by the much-enduring Hindu peasant to be extortionate. Nothing need be added on the

Agricultural loans.

subject of agricultural loans to the very full account of them given in a previous volume.³

The Government *ser* of 80 *tolas* is in use in the principal towns, but a *ser* of 106½ *tolas* is generally used in the villages. The *ser* of weight, length, and time. for *ráb* is 118 *tolas*, while a *ser* of 100 *tolas* is used for transactions in refined sugar. The local *kos* is 1½ miles, but the local yard

¹ Gaz., VII., 124.

² i.e., per mensem.

³ Gaz., VII., 124.

(*gaz*) is $2\frac{1}{2}$ *gira* longer than the English one. A *gira* is one-sixteenth of a yard or four fingers' breadth. The measures of time are the same as those described in the Farukhabad notice.¹

The measure in which local caprice delights most to indulge itself with endless variations is that of area, and the local *bigha* is everywhere the bugbear of the settlement officer and of the revenue officials generally. Mr. Currie remarks :—

"The *bigha* on which all transactions are carried on between the zamíndárs and the cultivators is the village (*gauláni*) or *kachcha* *bigha*. It varies much in different parts of the district, but usually bears some nominal proportion to the *pakka* or standard *bigha* of last settlement, and runs generally from 6 to 6½ *kachcha* *bighas* to the acre. It varies, however, in different neighbouring villages and even in different parts of the same village. The fluctuations are greatest in Títhar tahsíl. In tahsils Sháhjahánpur and Pawáyan the proportion is generally 3½ *kachcha* to one *pakka* *bigha*, and in Jalálabad usually four.

"In enhancing rents it is necessary to work out rates on the *pakka* *bigha* and then distribute them on the *kachcha* *bigha*; and in enhancement suits I have endeavoured to fix some proportion, 3½, 3¾ or 4 *kachcha* to one *pakka* *bigha*, whichever was the nearest on a large area in the village concerned. It is simply impossible to force a standard *kachcha* *bigha* on the people so long as the Government insists on keeping up a *pakka* *bigha*. It was tried at last settlement and failed signally. It might have been done now if the *pakka* *bigha* had been dropped altogether and the measurement made in acres, and a standard *kachcha* *bigha* had been fixed at one-sixth of an acre. Now there is no such thing as a standard *kachcha* *bigha*, not even a traditional standard as in Bareilly and elsewhere."

It has been usual in former notices to give some account of the district income and expenditure. The frequent changes in classification of the various heads of account render it impossible to give detailed comparative statements of any value for a series of years, but the totals for earlier years (which are, however, only approximately accurate) can be given :—

						Revenue.	Expenditure. ²
						Rs.	Rs.
1858-59	...	...	...	...	...	10,45,113	1,73,565
1860-61	...	...	...	...	...	12,14,068	2,09,000
1870-71	...	...	...	...	...	12,02,323	3,48,411

For 1880-81 the figures can be given in detail; but only the heads which constitute the substantive accounts of Government, designated *service* heads, have been furnished by the Accountant-General and of these some, it will be observed, are blank for this district. Besides these there are what are called *debt* heads, comprising the accounts of sums repayable by or to Government, such as deposits, loans, &c., which cannot, therefore, be strictly regarded as part of the district receipts and expenditure.

¹ *Ibid.*, p. 126 et seqq.

² i.e., in civil administration.

Heads of receipts.	1880-81.	Heads of charges.	1880-81.
	Rs.		Rs.
1. Land revenue ...	12,15,438	1. Interest on founded and unfounded debt ...	...
2. Excise on spirits and drugs, ...	3,37,716	2. Interest on service funds and other accounts ...	...
3. Assessed taxes ...	26,292	3. Refunds and drawbacks ...	2,637
4. Provincial rates ...	2,13,212	4. Land-revenue ...	1,57,624
5. Stamps ...	1,24,380	5. Excise on spirits and drugs ...	2,558
6. Registration ...	14,964	6. Assessed taxes ...	85
7. Post-office ...	...	7. Provincial rates ...	...
8. Minor departments ...	90	8. Stamps ...	1,185
9. Law and justice ...	10,780	9. Registration ...	10,462
10. Police ...	6,361	10. Post-office ...	3,004
11. Education ...	877	11. Administration ...	...
12. Medical ...	10	12. Minor departments ...	292
13. Stationery and printing ...	8	13. Law and justice ...	95,998
14. Interest ...	3,079	14. Police ...	1,38,765
15. Receipts in aid of superannuation, retired, and compassionate allowances ...	...	15. Education ...	26,537
16. Miscellaneous ...	595	16. Ecclesiastical ...	10,034
17. Irrigation and navigation ...	...	17. Medical services ...	16,213
18. Other public works ...	15,452	18. Stationery and printing ...	1,350
		19. Political agencies ...	...
		20. Allowances and assignments under treaties and engagements ...	899
		21. Superannuation, retired, and compassionate allowances... ..	14,948
		22. Miscellaneous ...	2,620
		23. Famine relief ...	1,327
		24. Irrigation and navigation ...	...
		25. Other public works ...	1,647
Total ...	19,60,254	Total ...	4,88,195

With regard to the system of local self-government or decentralization

Local rates and lately introduced, it is only necessary to mention that a self-government. transfer has been made to district and local committees of the control of all educational and medical institutions and a considerable part of the work formerly undertaken by the Public Works Department. It is too soon yet to say anything as to the working of this important measure, but from the Government resolution dealing with the transfer of funds, it appears that many of the districts showed a deficit when the charges to be debited under the new system were compared with the receipts from the local rates. The reason of this, it may be noted, is that these are levied in the form of uniform rates upon the annual value or upon the cultivated area of the estates comprised in each district, so that "while in some instances rich and highly-assessed districts enjoy a local income which more than suffices for their needs in the way of police, education, medical charity, and the maintenance of buildings

In 1880-81 there were 5,293 documents registered under the Registration Act (XV. of 1877), and on these fees (and fines to the Registration. amount of Rs. 8,082 were collected. The expenses of establishment and other charges amounted during the same year to Rs. 3,882. The total value of all property affected by registered documents is returned as Rs. 15,96,929, of which Rs. 12,74,120 represents immoveable and the remainder moveable property.

Connected with the subject of judicial receipts and expenditure is the number of cases tried. These amounted in 1880 to 13,896, Judicial statistics. of which 8,353 were decided by civil, 2,906 by criminal, and 2,637 by revenue courts. The following statement shows the number of suits and appeals instituted in the civil courts of the district for four years during the past 20 years :—

	1865.	1870.	1875.	1880.
Number of suits and appeals ..	4,068	6,670	6,510	8,363

From this it would appear that the amount of litigation has more than doubled since 1865.

The medical charges are in great part incurred at one central and five Medical charges and sanitary statistics. branch dispensaries. The first is at Sháhjahánpur ; the others at Katra, Gularía, Jalálabad, Tilhar, and Pawáyan.¹ These branch dispensaries are all of the first class, except Pawáyan, which was first opened as a second class dispensary in 1880. Katra and Gularía dispensaries have each invested funds to the amount of Rs. 8,000. The total district expenditure on dispensaries was, in 1881, Rs. 6,733, of which 44·7 per cent. was defrayed by Government, the rest being paid from municipal funds, interest on investments, and subscriptions. The total number of patients, both in-door and out-door, in 1881, was 32,387, including 6 Europeans, 26 Eurasians, 16,874 Hindús, 14,882 Musalmáns, and 599 of other classes. The average daily attendance was 322·56, and the ratio per cent. of men 58·24, of women 17·27, and of children 24·49. At the central dispensary 172 major operations (49 on the eye) were performed. 23lb. 4oz. of cinchona febrifuge, at a cost of Rs. 407, were distributed on account of the fever epidemic during 1881. Malarious fevers and calculus in the bladder are common. The excess of the former is attributed to the proximity to the Taráí.

¹ The Lodipur Mission dispensary get only European medicines from Government.

The principal causes of mortality during the five years 1876-80 may be shown in tabular form as follows:—

Year.			Fever.	Small-pox.	Bowel complaint.	Cholera.	Other causes.	Total.	Proportion of deaths to 1,000 of population.
1876	...	...	18,919	1,237	5,270	478	3,717	29,621	34.04
1877	...	...	15,680	662	5,134	1	4,078	25,555	29.37
1878	...	...	24,690	3,620	14,711	535	6,770	49,626	57.04
1879	...	...	39,592	450	2,373	326	3,878	46,619	53.69
1880	...	...	19,540	46	2,985	4,655	2,621	29,847	31.30
Average	...	...	23,684	1,203	6,094	1,199	4,075	36,253	41.67

The excessive mortality in the years 1877-78, aggregating 96,245 deaths, of which 64,282 are attributed to fever alone, has been already referred to in connection with the history of the famine of that year. There was no head in the returns for deaths by privation, but these were all returned either as cases of fever or death from "other causes." Small-pox was severe in 1878,¹ but less so in Shāhjahānpur than in Hardoi, Sitapur and other Oudh districts. Cholera has twice visited the district severely in the last ten years—once in 1872, when 4.6 per 1,000 died of it; and again in 1880, when 6 per 1,000 were carried off by the disease: the months of prevalence in 1880 were August, September, and October. Minor outbreaks occurred in 1875, 1876, 1878, and 1879.

The statistics of vaccination for the year 1881-82 are as follows:—average number of vaccinators employed 13; total number of persons successfully vaccinated 18,201, at a total cost of Rs. 1,664.

Some account of the treatment of diseases by native physicians and of native medicines will be found in previous volumes.² The description given by the late Dr. W. P. Harris, a former civil surgeon of this district, does not differ essentially from those given in

¹ Four in every 1,000 died of it. In 1873 there was a still more severe outbreak, in which five in every 1,000 died. Indeed, no year from 1870 to 1879 was free from a visitation, but in 1880 the disease was unusually absent in these provinces. ² Gaz., IV., 403; V., 134, 341; VII., 713-16; VII., 133.

former notices. He mentions that rose-water is regarded as a specific for cholera, and that an infusion of *kerala* (*Luffa amara*) is a very popular remedy for enlarged spleen.

The most important contagious diseases to which cattle and sheep are liable are the following :—rinderpest, known under numerous names in various parts of India, but generally in these provinces as *bedan*, *bhawáni*, *chitka*, *chera*, *dehl*, *ganthán*, *sítla*, *mahámai*, *maindh*, or *sír*; anthrax-fever in its various forms, one of these, known as *gularia* (a malignant sore-throat),¹ being not uncommon in Sháhjahánpur; foot-and-mouth disease, locally known as *pakka* or *khura* and sometimes *khur-pakka*;² and pleuro-pneumonia,—but the last is not apparently known in this district. The foot-and-mouth disease is said rarely to kill, but to leave the animals it attacks weak and sickly. Descriptions, more or less full, of these diseases have been given in previous volumes,³ and for more complete accounts of the various names, symptoms, and modes of treatment the reader may be referred to Dr. Hallen's *Manual of Cattle Disease in India*.

All that is known of the early history of this district has been told in the accounts of the other portions of Rohilkhand.⁴ The briefest recapitulation will, therefore, suffice. Probably the kings of Panchála were the earliest rulers of this part of the country. The capital of its northern division, Ahichhatra (now Rámnagar),⁵ was at no great distance. But beyond conjecture there is nothing to give us any clue to the real state of the country before the seventh century of our era, when the Chinese pilgrim, Hwen Tsiang, made his memorable travels through Northern India. But what he has left on record of Ahichhatra has already been mentioned in the Bareilly notice; and he tells us nothing specially about the tract now constituting the Sháhjahánpur district, unless it be that he gives the data on which General Cunningham concludes that the district of Ahichhatra included "the eastern half of Rohilkhand, lying between the northern hills and the Ganges, from Pilibhít on the west to Khairábad near the Ghágra river on the east." The pilgrim's route lay outside the limits of the present Sháhjahánpur district.

The ruins of an old fort and tank at Máti, in the north of Khntár parganá, are attributed to the mythical hero, Rája Ben, of whom all that is probably ascertainable from local legends has been stated in the notice of

¹ It is doubtful whether this should be classed as a form of anthrax-fever. See Hallen's *Manual of Cattle Disease* (1871).

² *Khur* is H. for hoof, and the name refers probably to a hardening of the hoof.

³ *Gaz.*, V., 133, 341; VI., 428, 576; VII., 134.

⁴ See *Gaz.*, V., 89-108, 341-356, 613-674, and under MORAPABAD.

⁵ See *Gaz.*, V., 817, for a full account of Ahichhatra and its modern synonym Rámnagar.

Bijnor.¹ He is popularly held to have been a Chakravartti or universal emperor and is represented as a persistent opponent of Bráhmaṇ pretensions. The Ahírs of this district claim him as one of the most famous scions of their race,² but other clans make a like claim. His date has been supposed to be not later than the eleventh century of the Christian era.

The end of the twelfth century has been fixed for the probable commencement of the inroads of the Katehria Rájputs into Rohilkhand, and, until the end of the sixteenth century, the process of supplanting the aboriginal races, the Ahírs, Bhánuhárs, Bhíbars or Bhíls, continued, their place being taken by the various Rájput tribes whose hold on the land has continued to the present day. A writer in the *Calcutta Review*³ points out that neither of the usual suppositions regarding Rohilkhand—that it is coterminous with the country called Katehr and that the name Katehr is derived from the Katehria Rájputs—is correct. The tract (*mulk*) known as Katehr is only a part of the present Rohilkhand and the Katehrias were so called from living in Katehr. The following extract explains more fully the writer's conception of Katehr:—

"Barni in his *Táríkh-i-Firoz Sháhi* describes the severity with which Balban put down the revolt in Katehr in 665 A.H. [1267 A.D.], by saying that the stench of the dead bodies reached up to the Ganges, which would be nonsense if the river were the boundary of the country. Further, although the old name has been superseded by a new one, the term Katehr is in common use still. The country around Rohilkhand is divided into different *mulks* or countries. The high land on the right bank of the Ganges is *mulk* Pahára; the valley of the Ganges itself is *mulk* Khádar; and to this succeeds the sandy soil on the left bank of the valley called *mulk* Bhúr. The last stretches for some distance away from the river and is succeeded by the *mulk* Katehr, while beyond the Rámanga lies *mulk* Taráí. These distinctions then depend on the character of the soil. The distinction between the *mulk* Bhúr and *mulk* Katehr is arbitrary—that is, it does not follow any river or other geographical feature of the country, but it is none the less clearly marked. The soil of *mulk* Katehr, though far more productive, is harder and more difficult to work than that of *mulk* Bhúr, and it therefore seems exceedingly probable that the word Katehr is a corruption of the Hindi word *kathor*, meaning 'hard.' Into this *mulk* Katehr (of which the capital was Lakhnó, now Sháhábád), the Muhammadans never penetrated till the reign of Sháhjahán,⁴ though they early acquired the *mulks* Khádar and Bhúr."

This last assertion may seem to require some modification, as native historians recount several earlier invasions of Katehr, details of which will be found in the Bareilly and Meradabad notices. The part of Katehr, to which most of the present district of Sháhjahánpur belonged, was known at the time of the *Aín-i-Akbari* by the name Gola (still retained by a village in pargana Pawáyan). Its division into tappas and villages and the subsequent distribution of these into the existing parganahs of the district have been already

¹ Gaz, V., 341. Mr. Carleyle suggests that "Vena (or Ben) Chakravartti" may be a Hindúised form of the name of the famous so-called Indo-Scythic King "Wema Kadphises" Arch. Rep., XII., 32. See also Beale's *Pah-Hian*, pp. 34, 35, 63.

² Article on "The Rukela Afghans," by R. S. W.

⁴ A. D. 1605-57.

³ Census report, 1866.

described.¹ The following may be added to what has been there stated:—Kánt Gola, as the greater part of the tract now known as the Sháhjahánpur district was often called by the old historians, these being the names of two of Akbar's maháls or parganahs, is mentioned in the *Akbarnáma* as one of the places to which the ravages of that strange personage, Kumbor Diwána, were extended until he was defeated by Rukn Khán. But Sir Henry Elliot thought that an earlier mention of it might be traced in the statement by Firishta that Hisám-ul-Mulk was, in A.D. 1377, appointed to the Government of Oudh, Sambhal and Korla, Korla being, he suggests, a mis-spelling for Gola. If proof of its existence at that time be needed, it is found in the mention of Gola made by Ziá-ud-dín Barni, a historian who lived in the reign of Alá-ud-dín Khilji (A.D. 1296 to 1316). Conjecture has even been pushed so far as to find Gola under the name of Ho-li, a place mentioned by the Chinese traveller Fah-Hiau (A.D. 399).² But General Cunningham identifies the latter with the Nava-deva-kula of Hwen Tshang, the position of which he finds somewhere near Nanbat-ganj, opposite Náúámau ferry (in the Cawnpore district). The forest itself no longer exists and is supposed to have been swept away by the Ganges.

But leaving conjecture for history, we find distinct mention of Kánt-o-Gola³

Kánt-o-Gola in the *Á'in-i-Akbari*, where we read that in the 13th year of the *Á'in-i-Akbari*. Akbar's reign Hunsain Khán, nick-named Tukría (the patcher),⁴ was transferred from the jágír of Lakhnau to that of Kánt-o-Gola, and that his exacting behaviour towards Hindús and his expeditions against their temples annoyed Akbar very much.⁵ He ultimately died of wounds inflicted in a private expedition he made against Basantpur in Kumaon (1575).

The city of Sháhjahánpur was founded in 1647, in the reign of the emperor Sháhjahán, by a body of Patháns under Bahádur Sháhjahánpur, 1647. Khán and Diler Khán, on a site which bore the name Noner Khera. Its neighbourhood was previously, it is said, inhabited by Gújars, who defended it by a fort, erected at the junction of the Garra and Khanaut rivers by Maghi and Bhola, two of their leaders. In the reign of Sháhjahán, Diler Khán and Bahádur Khán, two soldiers of fortune who held the Kanauj and Kálpi sarkárs in jágír, having suffered a loss of five lakhs of rupees' worth of property at Kánt, while on its way from Delhi to Kanauj, received permission from the emperor to punish the plunderers. Diler Khán marched with an army, and in a fight at Chinaur, near Sháhjahánpur, defeated the Báchhal

¹ *Supra*, p. 5.

² Suppl Gloss, II.-168.

³ The "o" is merely the Persian conjunction "and".

⁴ From his ordering the Hindús to wear a patch (*tukra*) near the shoulder.

⁵ For a further account of this jágírdár, who is called "the Bayard and the Don Quixote of Akbar's reign," see Blochmann's *Á'in*, p. 372.

and Gaur Thákurs who were opposed to them. It is said that 1,100 Musalmáns fell in this action and 13,000 men, women and children of the Hindús were killed in flight or massacred by the victorious Patháns. The tombs of those who fell on that day are still visited by their descendants at the two festivals of the 'Id.

Diler Khán announced his victory to Sháhjahán, who bestowed on him 14 villages and ordered him to build a fort. This he did, and the site selected for his fort is said to have been the Noner Khera, near the junction of the Khanaut and Garra rivers, at or close by the spot where the Gújars had had theirs previously. He caused two muhallas to be built and called them Dilerganj and Bahádurganj after himself and his brother, Bahádur Khán. The latter was at this time engaged in the emperor's war with the tribes beyond the Indus, and, at the invitation of Diler Khán, came to the new settlement, bringing with him a large body of Afgháns belonging to 52 different tribes. These he settled near the fort, and they built for themselves, tribe by tribe, separate muhallas. Nineteen of them remain to this day and are still known by the names of tribes inhabiting the mountains beyond the Khaibar. The population of the city was further increased by the forcible conversion of large numbers of Hindús to the faith of Islám, who thereupon came to reside here.¹

There is a work called the *Sháhjahánpur-náma* or *Anhár-ul-bahr* (lit. 'rivers of the sea'), written in Persian and bearing the date 1255H. (1839), which professes to give the genealogies of the principal Afghán settlers.² The author's name does not appear, but he tells us that his brother, Muhammad Khán, was a poet who wrote under the assumed name of Ahmad, and he has introduced some of his verses into this work. The history is divided into five chapters, fantastically called rivers (*nahr*) and each chapter into sections styled waves (*marj*). The first chapter is devoted to an account of the Nawáb Umdat-ul-mulk Bahádur Khán, his marriages and children. Of these last he had nineteen, ten of whom were sons; and to each son and his descendants the writer allots a section. The second chapter treats similarly of the Nawáb Dilor Khán; the third of the Nawáb 'Ináyat Khán; the fourth of the Nawáb Yúsuf Khán; and the fifth of the Nawáb Muhammad Khán, son of the Nawáb Darya Khán, whose place of origin was a village called Barbar, some miles to the north-east of Pesháwar, which with some other villages belonged to Darya Khán.

The writer prefaces his work by an account of Darya Khán, who belonged to the Dándzai tribe, and was engaged in agriculture and trading in horses.

¹ Note by the late Mr. George Butt, C.S.

² We are indebted to Mr. M. S. Howell, C.S. for the loan of a manuscript copy of this work. This copy is terribly worm-eaten and has been scored over in parts, so that much of it is illegible.

The last occupation brought him to Hindustán, where he married a daughter of Rukn-ud-dín, of Hasanpur, a village near the site of the Bahádur-katra which was afterwards founded (the writer tells us) by 'Umdat-ul-mulk Bahádur Khán, who was the eldest son of the marriage. The name of this son was originally Sarabdál Khán. When he was 11 years of age he came under the notice of Khán Jahán Lodi,¹ who was out on a shooting expedition and chanced to arrive at Darya Khán's homestead, worn out with the chase. Khán Jahán is represented as carrying back to the royal tent both Darya Khán and his young son, and presenting the former to Jahángír as a live tiger he had captured. The emperor, pleased with the conceit, bestowed an appointment upon Darya Khán, who then proceeded with his son to Hindustán. After a time Darya Khán was attached to the household of the prince Sultán Khurram, afterwards Sháh Jahán, and held the office of commander of three thousand horse and foot, which was changed during the lifetime of Jahángír to a command of four thousand. Darya Khán left five sons, three of whom were by his first wife, Paibari, a daughter of Rukn-ud-dín. The first of these was the Sarabdál Khán mentioned above, who obtained the title by which he is more generally known, 'Umdat-ul-mulk Bahádur Khán Chaghtai; the second was 'Ináyat Khán, whose descendants still live in Bahádur-katra; the third, Muhammad Khán, who was drowned during an invasion of the Dakhan and left no issue; the fourth, Julál Khán, who in the reign of Sháh Jahán obtained the title Diler Khán and in the reign of 'Álamgír (Aurangzeb) built the fort of Sháhahab, where he took up his abode, and his descendants are still found in that town. The fifth was Díwán Yúsuf Khán, who settled at Nakra, a place to the south-east of Sháhahab, still occupied by his descendants. Both the last two, Diler Khán and Yúsuf Khán, were the sons of Darya Khán by his second wife, Raba'ah Bibí, of the Afghan tribe Gigyáni.

The writer narrates an incident in the lives of Darya Khán and Bahádur Khán which may be of sufficient interest to notice briefly, if only as a specimen of the kind of information to be derived from works like the one under notice. Darya Khán had joined Khán Jahán's rebellion and followed that prince to Bundelkhand. In one of the encounters² in which Bahádur Khán, Darya Khán's son, was fighting on the emperor's side, Darya Khán fell mortally wounded. Bahádur Khán happened to pass by where his father lay. The latter had sufficient

¹ For an account of this chief see Beale's *Oriental Biographical Dictionary*. ² The author parenthetically gives the date of this event as 1636 H. (1626 A. D.) and quotes the *Tárikh-i-Sháhjahání* as his authority. According to the *Tárikh-i-Khán Jahán Lodi* Khán Jahán rebelled and was slain by the Imperial troops in the reign of Sháh Jahán, A. D. 1631, while the encounter referred to in the text is placed in the last year of Jahángír's reign. But consistency in dates is the last thing we can expect in these native annals, and it is possible the author is referring to a different battle from that of 1631.

strength left to implore his son to place his (Bahádur Khán's) signet-ring in his mouth, "so that when strangers sever my head from my body and send it in among the rest to the royal camp to claim the reward, you, my son, may be able to have it recognized and declare that it was you who cut off my head." Bahádur Khán placed his signet-ring in his father's mouth, and shortly afterwards some Bundelas came and cut off Darya Khán's head and carried it on a spear to the royal camp. Bahádur Khán sent in his claim, and it was at once substantiated by the finding of the signet-ring. This incident led to the adoption of a red standard by Bahádur Khán and his descendants, which Sháh Jahán was pleased to permit. Darya Khán's body was buried at Dholpur-bári.

It is scarcely worth while perhaps to occupy space with the wearisome recital of the family histories of these personages, as their exploits are not very intimately connected with the history of Sháhjahánpur. It may be mentioned, however, in this connection that there is another native work, the *Akhbár-i-Muhabbat*, which deals with them and has been honored with a brief notice, but rather an unfavourable one, in Sir H. Elliot's *History* (VIII, p. 366). Besides tracing the origin of the family, to which the author belonged, through Diler Khán, Darya Khán, Saul, Abraham and Noah up to Adam, this work professes to be a general history of India from the time of the Ghaznavides to the accession of Muhammad Akbar II., at the close of the year 1803.

From the time of the founding of the city up to the acquisition of Rohilkhand by Ali Muhammad Khán, the Rohilla chieftain, Rohilla rule, 1720. Sháhjahánpur and the neighbouring territory apparently remained under the nominal rule of the Musalmán governor of Budaun. The rise of Ali Muhammad Khán to power has been sufficiently sketched in the Bareilly and Moradabad notices, and it is enough to state here that after the plunder of Delhi in 1739 by Nádir Sháh, and owing to the state of apathy into which the Imperial court had sunk, he was allowed to add to his previous acquisitions so far as to possess himself of the whole of Rohilkhand. The exact date of his taking possession of Sháhjahánpur is not known, but it was probably about 1720. Safdar Jang, the Subadár of Oudh, coveted the rich country of Rohilkhand, which would have given him a strong frontier on the Ganges, but which, in the hands of an enterprising and capable man, was to him a standing menace. The story of the intrigues of Safdar Jang at the court of Delhi and the surrender of Ali Muhammad after a siege at Bangarh, conducted by the emperor in person—followed, however, by his speedy release and the conferment on him of a command in Sirhind—is only incidentally connected with the history of the district. After Ahmad Sháh Abdáli's first invasion (1748) Ali

Muhammad recovered his former possessions and retained them till his death in September, 1748. In the complications that followed this event Háfiz Rahmat Khán obtained as his share a large part of Sháhjahánpur, one parganah in Budann and Bijnor, and the present territory of Rámpur.

The history of Rohilkhand from the death of Ali Muhammad to 1774, when it was overrun by the Nawáb Wazír of Oudh with the aid of Warren Hastings, need not be repeated here. But ^{Conquered by the Nawáb Wazír of Oudh.} although during that period the district was nominally under the rule of the Rohilla chiefs, the latter never had very complete control in the Gala or Kánt parganahs which comprised the northern and eastern parts of the present district,¹ where the Gaur and Katchuria Thákurs retained their independence. In the west Rohilla authority was firmly established. Sháhjahánpur, indeed, lying on the border between Oudh and Rohilkhand, formed a sort of debatable land between the two provinces, but the sympathies and connections of the Sháhjahánpur Patháns lay always, we are told, with Oudh rather than with the Rohillas.

Some account of the final scene which closed the period of Rohilla rule is necessary to supplement that given in the Bareilly notice.² It was at Mírán-púr Katra in this district that the great battle took place in which Háfiz Rahmat Khán was killed and the country became a prey to the conquerors—the Súbadár or Nawáb Wazír and his allies the English. The writer in the *Calcutta Review*, already quoted, gives the following account of the action:—

"The attack of these formidable foes was prefaced by several warnings, but still the invasion found the Rohillas as unprepared as they were twelve months before to meet the Marhattas. Payment [of the sum claimed on the bonds given to the Marhattas to induce their retirement on a former occasion] was refused, but the Khánsáma, the paymaster, and the sons of Dúndi Khán hung back from the confederacy. At length Háfiz Rahmat marched at the head of a force consisting of 24,000 horse and foot, 4,000 rocketmen and 60 pieces of artillery, to Mírán-púr Katra, where he entrenched himself in the mango orchards surrounding the village. Delay was valuable to him as his forces were daily increasing, while the lateness of the season was dangerous to the allies. The English and the Súbadár had by this time advanced to Tithur and determining to bring the Rohillas speedily to action, they made a feint of attacking Pilibhit, where Háfiz Rahmat's family then was. This had the desired effect, and Háfiz Rahmat marched out of his entrenchments on 23rd April, 1774, only to find the enemy drawn up in line of battle to receive him. The surprise was complete; an action could not be avoided but there was no time to follow any regular plan in the battle. The action was a mere cannonade in which the English, with their superior guns, superior powder and superior discipline, had a decided advantage. Some charges of cavalry were attempted, but without success. At length Háfiz Rahmat was struck in the breast by a cannon-shot and fell. With the loss of their leader hope left his army, and it soon broke its ranks and fled, leaving 2,000 dead on the field."

¹ See tabular statement *supra*, p. 5.

² *Gaz.*, V., 568.

The rule of the Nawáb Wazírs over Rohilkhand lasted from 1774 to 1801, when it was ceded to the English by a treaty of ten articles ^{Cession to the British.} settled through the Hon'ble H. Wellesley and Lieutenant-Colonel Scott with the Nawáb Wazír in Lucknow on the 10th November, 1801. Possession under the terms of the treaty began from the 22nd of September previously. Thenceforward no event of political significance occurred until the mutiny, and the fiscal history of the district has been already given.

The story of the mutiny in Sháhjahánpur has been often told, but by no one perhaps more fully than by Mr. G. P. Money, whose ^{The mutiny and rebellion of 1857.} narrative¹, written shortly after the re-occupation of the district, will be mainly followed in these pages.

Intelligence of the Meerut and Delhi outbreaks reached Sháhjahánpur towards the middle of May, 1857, and just then one or two ^{News of the Meerut and Delhi outbreaks received.} fires occurred, which clearly showed the civil and military authorities that the native troops sympathized with the mutinous acts occurring at other stations. The attention of the authorities was further keenly aroused by reports which continually reached them of the manner in which the sepoys talked of the new cartridges that had been served out. Idle stories also circulated about the flour they were using for their food, which was said to be mixed with pounded bones.

On the 17th May, Mr. Ricketts, the magistrate-collector of the district, returned from leave, displacing Mr. Branley, who had been ^{Early warnings.} acting for him for the previous three months. On the 25th May, the first day of the 'Id festival, the sepoys told their officers of a rumour current that the next day, on the occasion of a large annual fair called 'Olmáur-ká-mela' held near cantonments at a village of that name close to the burial-ground of some of the principal Patsháns, the city people intended to plunder the Government treasury. The officer commanding the regiment, thinking it would show the sepoys that they still put confidence in them, ordered the several station guards to be increased and the sentries to be doubled. This order appears to have had quite a contrary effect to that intended, for the sepoys immediately caught hold of it as a grievance, and said that they were being punished for refusing to bite the cartridges. Mr. Ricketts, hearing this, went to the officer commanding and suggested that the extra sentry should be taken off; but this was not done. "It is possible," writes Mr. Money "that the sepoys, who clearly were then plotting mutiny, were annoyed at not being able

¹ "Narrative of events attending the outbreak of disturbances and the restoration of authority in the district of Sháhjahánpur in 1857-58," by G. P. Money, Esq., Magistrate and Collector of Sháhjahánpur, dated 9th September, 1858.

to get to the fair, owing to their extra duty, and vented their ill-humour in remarks about the cartridges. The report made to the officers of the intention to plunder the treasury was perhaps an exaggeration of some half-conceived design, and may have been brought to the notice of the officers by some sepoy not implicated in the intended mutiny. It was generally believed among the officers of the 28th Regiment that, in case of a mutiny, about 500 of the sepoys would remain faithful, and this confidence was strengthened from the fact that out of that number there were about 150 Sikhs." Two or three days previous to the outbreak, a circumstance had occurred which plainly showed the state of feeling among the sepoys. A bill to the amount of Rs. 2,000 was cashed, and as the money was being taken out of the treasury, the sentry was heard to say—"I will let the money go *this* time, but no more shall be taken out."

Nothing further happened until the eventful morning of Sunday, 31st May, when the regiment broke out into open mutiny, and commenced a murderous attack upon the Europeans assembled, at the time, in the church. An account of this historic tragedy is given in the narrative of Mr. Charles Jenkins, assistant magistrate, who survived it only to fall in the massacre at Muhamdi.

He wrote as follows (letter to Secretary to Government, North-Western Provinces, dated Muhamdi, June 2nd, 1857):—

"On the 31st ultimo (May) Mr. Ricketts¹ and myself, together with most of the officers and ladies of 28th Native Infantry, were attending divine service, when, with a yell, six or seven sepoys, armed with *tulwars*² and *lathis*³ rushed in upon us. Ricketts received one *takkar* wound as he stood by my side, when he ran through the vestry door and must have been cut down by some mutineers who were waiting outside. Captain Lysaght with some other officers and myself succeeded in closing the church doors against our murderous assailants, who ran on the approach of a single man (Captain Sneyd) with a gun. About 100 sepoys rallied round us and our servants brought us guns and pistols, &c. We placed all the ladies in the turret, and for rather less than an hour held our position, and were joined by all the officers of the 28th Native Infantry, except Captain James, who was shot on the parade. Dr. Bowling was shot dead while driving up to the church to join us.⁴ I found poor Ricketts' body about 35 yards from the church vestry door. I then strongly advised the whole party to escape to Pawāyan, the guns having been taken by the insurgents and all the bungalows being in a blaze. This they agreed to and started off, the ladies all in a carriage and buggy. I then, accompanied by two sawārs (whose names I will hereafter forward, for their

¹ Mr. Mordaunt Ricketts, C.S., the magistrate-collector

² Swords.

³ Clubs.

⁴ Colonel Malleon says that "the sepoys in reply to Captain James' arguments replied that they were not after all such great traitors, inasmuch as they had served Government for twenty years. As he turned away in disgust they shot him." He also states that "the mutineers allowed Dr. Bowling to visit the hospital unmolested, but on his return, after he had taken up and placed inside his carriage his wife, his child, and his English maid, they shot him dead and wounded his wife; she managed, however, to reach the other fugitives at the church."

fidelity and courage deserve no mean reward), went down to Mr. Ricketts' house and took a horse from his stable. I then went and met some twenty of the sepoy who stood by us at the church, and told them I was going to Pawáyan, and those who were faithful could follow. I then, accompanied by two sawárs, rode down by the *char*¹ of the river, and about two miles from the station came up with the fugitives. After accompanying them some miles I rode on ahead to make arrangements with Jajannáth Singh, the rája, for their reception. He received me but coolly, and though I think he himself is true in heart to the British Government, yet his conduct on the following day, in almost forcing us to leave his place, though he supplied us with carriage and an escort, showed me but too truly the animus of his people. His excuse to me was that he was unable to protect so large a party, and that in the event of the insurgents coming up, what could he do? He further refused to take charge of the tahsíl treasury under such circumstances, and in consequence of the flight of most of the tahsíl chaprásis, through fear of the released prisoners who were fast coming in, I could do nothing but advise our party and myself accompany them over to Muhamdi, as Mr. Thomason had, in reply to a note I sent him from Pawáyan, stated that they were still safe there, and we accordingly reached there in safety yesterday morning at 11 A.M."

How short-lived was this supposed security we know from the pages of Fugitives at Mr. Kaye and Malleson.² When the fugitives arrived on the handi.

2nd June they found that Mr. Thomason, the magistrate, and Captain Orr, the assistant magistrate, were themselves preparing to move from Muhamdi to Sitápur, which was then supposed to be safe. Carriage for the party arrived from Sitápur, under an escort of the Oudh irregulars. This escort had hardly arrived when it displayed the clearest signs of mutiny. The sepoy swore to be revenged for an alleged massacre of their comrades at Lucknow and were scarcely restrained by Captain Orr from an immediate attack on the Europeans. Subsequently they swore a solemn oath to spare the lives of the latter, who started for Sitápur with the escort on the afternoon of the 4th of June. The ladies were crammed into a buggy and the rest of the party proceeded in baggage carts. Three miles of the second march had been made when the halt was sounded, and a trooper told them that they were at liberty to go where they liked. They pushed on at once towards Aurangabad, the nearest town. They had arrived within half a mile of the place when the

They are murdered. mutineers, regardless of their oaths, set upon them and every one of the party, except Captain Orr, was slaughtered

No cruelty was spared and the bodies were denuded of their clothes for the sake of plunder. Captain Orr succeeded in joining his wife and child at Kachiáni.

Although this tragedy belongs more especially to the neighbouring district of Kheri in Oudh, the account of the mutiny in this district would have been incomplete without a brief reference to it. We return now to the events that more immediately concern this district, and, as Mr. Jonkins only

¹ A *char* is a sandbank or island formed by the current of a river.
War, III., 459, and Malleson's History of the Mutiny, I., 383.

² Kaye's Sepoy

wrote hurriedly of what he had himself witnessed, an account of the circumstances that accompanied the first set of murders, given by an eyewitness, may be added here to supplement his statement.

This account is given in Mr. Money's narrative thus:—

"The tahsildár of Sháhjahánpur, Mohammad Amjad Ali Khán, who has remained faithful throughout the disturbances, has stated before me, that on the morning of the 31st, hearing from the city the noise of people shouting in the direction of cantonments, he at once rode off to the house of Mr. Ricketts, but hearing he had gone to church, he went there, and saw about 9 or 10 Europeans assembled outside the church. Some of them had guns, and their servants were bringing others. He also observed several sepoys taking the part of the Europeans. It will be observed in Mr. Jenkins' letter, that only six or seven sepoys formed the attacking party on the community assembled in the church. This fact, coupled with the speedy arrival of a body of sepoys (about 100), apparently with the intention of preventing the shedding innocent blood, renders it probable that the idea of murdering the Europeans was not with the unanimous consent of the whole regiment. The tahsildár learnt from Mr. Jenkins what had happened, and he then saw the lifeless body of Mr. Ricketts lying near the church, with a severe sword wound almost severing his head from the body. Mr. Jenkins desired him to fetch the sawárs, saying that, with the assistance of the sepoys who were faithful, he hoped to quell the disturbance; but if he could not succeed, he and the rest of the party would start for Pawáyan. Out of the four sawárs on duty at the magistrate's house, two remained with Mr. Jenkins and, as stated in his letter, accompanied the party the whole way to Mubandi. One of these men afterwards joined the rebels; but the other steadily refused to accept any service with them, and has received a reward from Government of Rs. 300 and been promoted by me to the rank of dafadár.

"Whilst the party were outside the church, the mutinous sepoys kept firing at them from some distance, but did not make any advance upon the small number of Europeans assembled, their chief object after the first outbreak apparently being the plunder of the Government treasury, in which direction they were seen hastening in separate parties. As soon as the bungalows were set on fire, and there was no longer any hope of successful opposition, Mr. Jenkins told the tahsildár that he purposed proceeding to Pawáyan with the rest of the party. He desired him to go to the city and make the best arrangement he could for restoring order, and told him that when the regiment had marched from the station, he was to let him know. With the exception of the tahsildár, no other Government official or any person of influence in the city proceeded to the assistance of the authorities.

"About this time, the sepoys went to the jail and let the prisoners loose. The Government property is said to have been chiefly plundered by the jail guard and barkandázes.

"It appears that Mr. Arthur Smith, the assistant magistrate, was not one of the party in church, as he was ill with fever and in his bungalow at the time the mutiny broke out. His idea seems to have been to avoid contonments and make for the city, and, it is said, he attempted to get admittance into the house of Hámid Hasun Khán, deputy collector; but not succeeding, and being told by the servants that Hámid Hasan had gone to the house of Abdur-raúf Khán, he went direct to the tahsili and kotwáli, from which place, it appears, he was taken by Mazhar Karím (farjádári sarishtadár) to the house of Muhammad Husain Khán (bakhshi of chankídárs), who left him there by himself. It is stated that this person would not, however, allow Mr. Smith to remain, and sent his nephew to turn him out. Mr. Smith, being thus forcibly ejected, again proceeded to the kotwáli, and concealed himself in a small hut, where a Hindu chaprási,

belonging to the munsif's office, joined him and remained with him to the last. His hiding-place was shortly after discovered by the sepoys who had by this time entered the city. They killed him and his faithful and voluntary attendant. I have been credibly informed that after he was shot by the sepoys his body was hacked with swords by some of the city people.

"After this, the sepoys proceeded to the house of the treasurer for the sake of plunder. It so happened that this morning about Rs. 5,000 had been sent in by the tahsildár of Tilhar, and the chaprâsis in charge, hearing of the outbreak as they were entering the station, conveyed the money straight to the treasurer's house. After the sepoys entered the city, they proclaimed Nizâm Ali, formerly *kotwâl*¹ and then a pen-sinner of Government, to be *kotwâl* of the city. His favourite son-in-law (Hidâyât Husain) had this day been released with the other prisoners from the jail. Among the city people who joined the sepoys in the work of plunder the most conspicuous were Mongal Khân and Azmat-ulla Khân, both noted bad characters, the latter of whom had been imprisoned several times. The sepoys then set up Kâdir Ali Khân and Ghulâm Husain Khân to be nawâbs of the city. That same evening the sepoys went in procession towards the cantonments to pay their respects to the sâbdâr of the regiment; amongst them Ghansâm Sih appeared to take the leading part.

Plunder of Rosa factory. "Whilst the bungalows in cantonments were being plundered, the people of the villages in the neighbourhood of Rosa factory, together with the bad characters from the city, were actively employed in plundering the valuable works connected with the sugar refinery and rum factory of Messrs. Carew and Co., and the two dwelling-houses adjoining. The factory was afterwards set fire to, and no less than 70,000 gallons of rum, together with a large quantity of loaf sugar and other produce, were destroyed. The two persons in charge of the factory—Mr. G. P. Carew and Mr. Brund—managed to escape with their lives from the place, but both subsequently perished. The former is said to have been one of the party with Sir M. Jackson, who were sent on to Lucknow by the râja of Mithanî, and there cruelly murdered;² the latter, after having undergone all kinds of privations in the Oudh jungles, at last fell a victim to fever on 6th January, 1858."

The sepoys marched off in a body towards Bareilly on the evening of the day on which the mutiny broke out, and were accompanied by a maulavi, named Sarfarâz Ali, a resident of Gorakhpur. It appears that this man had arrived at the station about 20 days before the mutiny, and, it is thought, was chiefly instrumental in exciting the sepoys to revolt. He had been in the habit of coming to Shâhjahânpur, where he had several disciples in the city. He afterwards went to Delhi with the Bareilly brigade, and was there appointed chief of the Ghâzîs.

On the day of the mutiny, as we have seen, seven Europeans were massacred at the station. These were Mr. Ricketts (magistrate-collector), Mr. Arthur Smith (assistant to magistrate and collector), Captain James (commanding 28th Regiment), Dr. Bowling (surgeon, 28th Regiment), Revd. J. MacCallum (of the Additional Clergy Society), Mr. Lemaistro (clerk in the magistrate's office), and Mr. Smith (head-clerk in

¹ Head police officer in charge of the city police-station.

² The tablet to his memory in the church at Shâhjahânpur states that "having escaped from Rosa after the outbreak at Shâhjahânpur, he was captured by the rebels and massacred at Lucknow in September, 1858."

the collector's office). Of this number, Mr. Ricketts and Mr. Lemaistre were killed by the sepoys in their first attack upon the party assembled at church. Dr. Bowling was shot by the sepoys as he was driving up to the church in his carriage. Captain James was killed on the parade-ground, in attempting to reason with his men. Mr. Arthur Smith was killed in the city by the sepoys. The Revd. Mr. MacCallum, after making his escape from the church, was murdered by some villagers in a melon-field within a mile of the station, and Mr. Smith (clerk) was killed near Mr. Ricketts' house by some of the city people. "It is a satisfaction to add," writes Mr. Money, "that with reference to the last two victims, the principal murderers have been seized and convicted. In the case of Mr. MacCallum seven persons have been hanged and four transported for life, and two out of the three murderers of Mr. Smith have been apprehended and capitally sentenced." On the day following these murders two or three natives, amongst whom the names of Násir Khán and Amír Ali are most prominent, caused the dead bodies of our fellow-countrymen to be collected and interred in one spot near the church, but in separate graves. A plain masonry slab covers the whole, on the surface of which parallel lines indicate each separate grave.¹

The events that followed must be briefly summarized. On the day after the outbreak (1st June) 'the nawáb' Kádír Ali Khán and Nizám

Events during the Ali, kotwál, began to make their own arrangements for interregnum.

nominating the subordinate officers. They first appointed as many of the former servants of Government as they found willing to take service. In these arrangements they were assisted by Hámíd Hasan Khán, deputy collector, and Nizám Ali Khán, a former tahsildár. These two men took possession of Rs. 4,900, which was part of a sum that had arrived the day of the mutiny from the tahsili of Jákálabad, and divided it amongst several Government servants as their pay for the past month. The money was paid away in public at the kotwáli, and the *sawáirs* and *barkandásés* who were willing were kept in their former situations.

As soon as the news of the mutiny at Bareilly reached this place, Kádír Ali Khán headed a procession through the town, proclaiming the overthrow of the British rule, and proclamations were put forth by order of Nizám Ali,

Attack on the city. kotwál, stating that for the future the name of the English should not be mentioned, and any one disobeying should

¹ A monument near the church now records the fact that Messrs. MacCallum, Mordaunt Ricketts, Arthur Chester Smith, Henry Hawkins Bowling, John Robert Lemaistre, and Captain Marshall James were buried at the spot where the monument is erected by two poor natives, residents of Sháhjahánpur.

lose his life. About 22 days later some turbulent villagers in the neighbourhood assembled and threatened an attack on the city. One of the foremost of the villages in this matter was Bhatela, about 10 or 12 miles distant, the inhabitants of which were chiefly Rājputs. To prevent this, and in order to make an example of the leaders, Nizām Ali Khān sent out some armed retainers, attacked Bhatela, killed some of the inhabitants and brought back three of their heads, which were exposed in the city. The inhabitants of Atbara, Serāmanu, Khānpur, Banthara, Shāhganj, Sirtauli and Amora were conspicuous at this time for plundering and all kinds of violent crime; they became a terror to the inhabitants of the city and neighbouring villages.

Kādir Ali Khān, during the short time he held the office of nāzim, is stated to have committed great oppression; among other instances, he is said to have caused the death of a sunār who refused to give up the jewels which Kādir Ali had pledged with him. On being superseded by Ghulām Kādir Khān, which event, as we shall see, happened about the 16th of June, he proceeded to Bareilly to lay his case before Khān Bahādur Khān, and remained there for about two months.

About the 8th June, the mutinous 41st Regiment from Sitāpur passed through the station, on its way to Fatehgarh, and encamped at Azīzganj. The sepoys attempted to extort money from Hāmid Hasan Khān, and a party of them surrounded his house, demanding the sum of Rs. 5,000. The request was refused and Hāmid Hasan Khān managed to muster on his side a large force of both Musalmāns and Hindūs, and going down, along with some men of the town, to the Garra river, on the other side of which the 41st were encamped, he prepared to prevent their entrance into the city. The sepoys, finding the whole of the townspeople against them, started for Fatehgarh and made no further attempt on the city.

On the first breaking out of the mutiny, Ghulām Kādir Khān was absent in Oudh, at a place called Bansi, but he was speedily informed of what had occurred and invited to assume charge of the district. He arrived at Shāhjahānpur about the 15th of June, and on the following day proceeded to Bareilly in company with many of the townspeople, including several late Government employés.

They presented themselves before Khān Bahādur Khān and petitioned that Ghulām Kādir Khān might be appointed nāzim of the district of Shāhjahānpur. Their request was granted and the following other appointments made:—Nizām Ali Khān (of Shāhbāz-

the Thákurs in the neighbourhood of Khara Bajhera showed their loyalty to the British Government by protecting Captain Gowan, of the late 18th Regiment, and his fellow fugitives. Native Infantry, and several other fugitives from Bareilly. The following persons received suitable rewards from Government for their faithful conduct : Bhikhu Singh, Bhúre Singh, Harku Singh and Sheoghulám (sons of Bhúre Singh), Ganga Rám Misr and Chandan Parshád. The story of the final escape of this party in October, 1857, after a concealment lasting from June of the same year, has been graphically told by the late Sir John Wilson in his narrative. Captain Gowan had contrived to make known to the magistrate of Aligarh (Mr. Bramley) the desperate condition of the fugitives. Official assistance was limited to authorizing the offer of a reward of Rs. 10,000 to any native who would escort them to Aligarh. This was communicated to Captain Gowan, but the envelope containing it fortunately contained also a letter from Mr. Wilson promising more substantial aid. Mr. Wilson was as good as his word and, after hair-breadth escapes, the whole party was safely rescued on 31st October 1857.

When the news of the mutiny reached Jalálabad the prisoners were released by order of Ahmadyár Khán, tahsildár, but no further open demonstration of rebellion then took place. This was probably owing to the fact of the mutiny not having spread to Fatehgarh, from which Jalálabad is only 24 miles distance. As soon as Ghulám Kádír Khán arrived from Bareilly, after being appointed názim, Ahmadyár Khán came to Sháhjahánpur to pay his respects, and requested to be allowed to remain as tahsildár of Jalálabad. This being granted, he returned to his post, and about a month after forwarded a *nazarána* to the nawáb Khán Bahádur Khán, and petitioned to be made názim of the parganah. He obtained a sanad of appointment, which was afterwards found among the papers in the tahsil of Jalálabad on the arrival of the British force towards the end of April.

Ahmadyár Khán was most attentive in collecting the revenue from the zamindárs, and committed several acts of oppression and tyranny. These were chiefly shown in the treatment of the Thákurs of Khanda. Not being able to bring them into submission with the force at his command, he got the assistance of some rebel troops from Bareilly under the command of Ismaíl Khán, plundered and destroyed their villages, and killed several of the inhabitants.

As soon as the advance of the British troops upon Fatehgarh was known at Sháhjahánpur, Nizám Ali Khán proceeded at once with a force of cavalry and infantry, said to amount to about 2,500 and four guns, to Bichpurin on the river Rámanga, and there threw up some earthen defences. He was joined from Bareilly by a force of 2,000 men and two guns and Ismaíl Khán. Here the rebel force remained until their defeat at Alláhganj by the British troops under General Walpole on 22nd April, in which engagement Nizám Ali Khán, their leader, was killed.

The rebel Ahmadyár Khán, on the arrival of the Rohilkhand force at Jalálabad on 28th April, finding the game was up, presented himself. He was at once placed upon his trial for aggravated rebellion, and, having been found guilty on the fullest proof, was sentenced to be hanged. The execution was carried out on the spot.

The Thákurs of Khanda and Bángón in this parganah are said to have shown themselves loyal throughout the disturbances, and being a powerful and numerous tribe, were able to hold out against the continued oppression of the Musalmáns. After the defeat of the rebels at Bángón in

Captain Gowan and his fellow fugitives.

Jalálabad.

Oppression of Ahmadyár Khán.

Execution of Ahmadyár Khán.

Loyalty of Thákurs of Khanda and Bángón.

the latter end of January, the Thákurs of that part attacked them as they were retreating and cut up many of them.

Mr. Jenkins, in the letter written from Muhamdi on 2nd June, mentioned that, on his arrival at Pawáyan with the other fugitives from Sháhjahánpur, rája Jagannáth Sinh received them but coldly and rather showed a wish to get them away as soon as he could than to give them a lengthened asylum. Mr.

Money attributes this conduct to fear lest he should be unable to protect them and also lest his own life might be sacrificed in the attempt. After the outbreak the rája proceeded to make his own arrangements for the management of the parganah. He commenced raising a large force of horse and foot, cast some ten guns, and set about strengthening his fort at Pawáyan by digging a broad deep ditch the whole way round the boundary of the town. He collected the rents of the several villages in the parganah on his own account. After he had thus acted for a few months, Khán Bahádúr Khán sent a force from Bareilly to demand the revenue from the rája, upon which his brother Baldeo Sinh moved out with his men to oppose the troops. But no engagement came off, a compromise being effected by which the rája agreed to give on the spot a *nazarána* of 30,000 rupees, and afterwards to pay that sum annually and one lách of rupees, besides the revenue collections of parganahs Pawáyan, Púranpur and Khutár. Lakhan Rao (son of rája Khushhá

Lakhan Rao. Sinh,¹ formerly a large talukdár), hearing of the arrangement, proceeded to Bareilly and is said, by means of a bribe given to Sobháráam, to have managed to get the parganahs of Púranpur and Khutár transferred to him. Mr. Money states that Lakhan Rao is believed to have shown himself anything but a loyal and faithful subject, and he is of opinion that he sent troops to assist Khán Bahádúr Khán. Specific charges were brought against him, but it does not appear that he was ever tried. The family of rája Khushhá Sinh, as already stated, has sunk into destitution and obscurity, although at one time it owned the entire parganah of Khutár.

We must return now to the capital town of the district and see what the course of events was there. When the report of the fall of Sháhjahánpur. Later events at Sháhjahánpur. Delhi reached Sháhjahánpur, considerable consternation naturally arose amongst the principal rebels. To allay this feeling Kázi Sarfaráz Ali, who held the office of munsif, attempted to hoist the Musalmán flag, but he could not find sufficient supporters. This plan failing, he, together with the mufti (Mazhar Karím), proceeded to the 'Idgáh, and for three successive days prayers were offered up that the British rule might not be restored. Some days after this the noted súbadár, Bakht Khán, arrived from Delhi on his way to Lucknow. His force consisted of about 400 sawárs (chiefly 8th irregulars), 1,500 sepoy and four guns; he had also 30 elephants and 75 stud colts from Hápar, and with his camp are said to have been no less than 1,200 women from Delhi. He remained only a day or two and was entertained by the nawáb. When our troops got possession of Fatohgarh, the nawáb of Farukhabad, together with Fíroz Sháh and Ismál Khán, came to Sháhjahánpur with a small force, remained with Ghulám Kádír Khán for a

¹ For some account of this man's family see above, p. 120.

few days, and then proceeded to Bareilly. About the time of the capture of Lucknow the rebel Nāna Rāo Dundi Pant arrived, and had with him a force of about 500 cavalry and some infantry. He remained some ten days encamped in the mango grove near the church. He was accompanied by Ashraf Ali (brother of Muhammad Ishāk, formerly a thānadār in the Cawnpore district who joined Tantia Topi), and also by Bāba Bhat, his chief personal attendant. From this place the Nāna went to Bareilly and joined Khān Bahādūr Khān.

During the period of the rebel power many servants lately in Government employ in this district were in the habit of occasionally sending information to Mr. Alexander, the Commissioner of the division, residing at Naini Tāl. Of these Umráo Sinh (kāutūngo of Jalālabad) is the only one who is proved to have taken service with the rebels.

At the end of January a messenger, carrying letters from Hāmīd Hasan Khān and his brother, Mahammad Hasan Khān, to the English authorities at Agra and elsewhere, was seized by some of Ghulām Kālir Khān's people, and this led to the treacherous murder of Hamid Hasan Khān. He and his brother were enticed to an interview on the most solemn assurances of their safety and were then attacked. The latter escaped severely wounded, but died a few days later; the former, Hāmīd Hasan Khān, was cut down and killed on the spot, and one of his attendants shared the same fate.

Although Mr. Money, writing in September, 1858, dismisses in a few paragraphs the events attending the re-occupation of the district in the preceding April and May, we have a very full record of them in Colonel Malleson's "History of the Indian Mutiny."¹ These events are inseparable from the general history of Sir Colin Campbell's plans for the re-conquest of Rohilkhand, and require a brief account of the latter to make the course of events intelligible.

It had been determined by the Governor-General that the re-conquest of Rohilkhand should follow the re-capture of Lucknow. Accordingly, after that event three columns were converged upon the doomed province, starting from different points. One was to cross the Ganges at Nadāoli and march on Mírūnpur Katra. There it would join General Walpole's division, which was ordered to advance thither from Lucknow; whilst Brigadier-General Jones, starting with another division from Roorkee and making for Moradabad, would penetrate into the province from the north-west. Connected to a certain extent with these operations was the force stationed at Fatehgarh under Brigadier Seaton, guarding

The re-conquest of Rohilkhand. Plan of the campaign.

Three converging columns start.

¹ Vol. II., 531.

there the south-eastern entrance into Rohilkhand on the one side, and the districts between the Ganges and the Jumna on the other.

The dispositions made by Brigadier Seaton for clearing the grand trunk road (from Fatehgarh through the west of the Sháhjahánpur district to Bareilly) of the large rebel force that had collected on the borders of the Farnkhabad and Sháhjahánpur districts have a certain interest in an account of this district, as it was at Kankar, a small village south of Bángáon in the Jalálabad tahsíl, that he inflicted a signal defeat upon the rebels. Seaton had ascertained that the rebels occupied three strong positions: one at Alláhganj, 13 miles from Fatehgarh and the first halting-place for troops on the grand trunk road, but on the further bank of the Rám-ganga river; a second at Bángáon, three miles from a ferry on the Ganges, and 24 miles from Fatehgarh; and a third at Kankar, two miles south of Bángáon. Seaton's object in attacking Kankar was, to use his own expression, 'to knock out the middle post, so that the upper one might collapse on the lower.' So indeed it proved. We read in Malleeson:—¹

"Leaving Fatehgarh with his small force (one thousand infantry, three hundred cavalry, and five guns) at 11 o'clock on the night of the 6th April, Seaton reached Kankar by daylight, drove back the enemy's cavalry, and then stormed the villages occupied by the infantry, inflicting upon them a loss of two hundred and fifty killed and wounded and taking three guns. In this action Lieutenant DeKantzow greatly distinguished himself. Seaton had only five men killed and seventeen wounded. The immediate effect was still more important. The invasion of the Doáb was renounced, and so terrified were the rebels at Alláhganj that they broke down the bridge across the Rám-ganga."

The column under command of Colonel Jones (since the death of General Penny) joined the Commander-in-Chief at Miránpur Katra on 3rd May. Walpole's division, starting from Lucknow on the 7th April, had already joined the Commander-in-Chief on the 27th April, and the combined force had marched unopposed through the city of Sháhjahánpur (which the enemy had evacuated) to make the junction with the troops under Colonel Jones just mentioned. This last division must be distinguished from that under Brigadier-General Jones, which, starting from Roorkee, was to march down through Moradabad. General Jones—nicknamed at the time, from his habit of denouncing vengeance against the rebels, 'The Avenger'—joined the force early in April. On the 17th of that month he opened the campaign by crossing, unopposed, the Ganges at Hardwár.

The incidents of his march, deeply interesting though they are, do not concern this district. It is sufficient to remind the reader that he reached Bareilly just as Sir Colin Campbell was preparing to storm that city, a fate

¹ Malleeson's History of the Mutiny, II., p. 501.

from which its timely evacuation by the enemy saved it. Both here and at Sháhjahánpur the bulk of the rebel army had escaped by out-manceuvring the British commander. We are now concerned only with events in the latter place, where the Maulavi, Ahmad-ulla Sháh, accompanied, it was said, by the Nána Sáhib, had evacuated the city, on the 29th April, on the approach of the Commander-in-Chief. Before doing so Nána Sáhib is said to have caused all the official buildings to be destroyed, in order that the Europeans, on their arrival, might find no shelter. The British troops encamped at Azízganj, about a mile from the city, and two companies of the 79th Highlanders were sent to occupy the fort which commanded the approaches to the city. On the 2nd May, the Commander-in-Chief (Sir Colin Campbell) proceeded towards Bareilly, leaving a wing of the 82nd Regiment and some artillery under the command of Lieutenant-Colonel Hale, C.B., to garrison Sháhjahánpur. The day after his departure the rebels, under the leadership of the Maulavi, made an attack and obliged the small garrison to retire within the jail. This was invested by the rebels for nine days, until the garrison was relieved by the force under Brigadier-General Jones.¹

The Commander-in-Chief had just become master of Bareilly on the 7th May, when the news reached him of the Maulavi's proceedings. "The news," writes Colonel Malleson, "was like a message from Heaven. Fortune gave him a chance to repair the error by which the Maulavi had been allowed to escape him on his march, and this time he was determined that there should be no mistake."

A brigade was at once despatched under Brigadier John Jones, which arrived on the 11th May at a point close to Sháhjahánpur, where the road branches out to the city and cantonments. The brigade consisted of the 60th Rifles, the 79th Highlanders, a wing of the 82nd, the 22nd Panjáb Infantry, two squadrons of carabineers, the Multáni Horse, and some horse artillery. Although General Jones effected a junction with Lieutenant-Colonel Hale, the enemy were too strongly placed to be dislodged. From the 11th to the 15th the Maulavi waited for reinforcements, and was joined by (among others) the Begam of Oudh, the Prince Firoz Sháh, and some followers of Nána Sáhib. On the 15th he struck his great blow, but he failed to drive the British from their position. Meanwhile Sir Colin Campbell was marching from Bareilly to Fatchpur, and at Farádpur, on the 16th, got the message sent by General Jones. On the 18th Sir Colin reached Sháhjahánpur and effected a junction with the force there. An action was precipitated by a skirmish

¹ The above details of the Maulavi's attack are taken from the official narrative.

between Sir Colin's cavalry and the enemy, and, although the latter were repulsed, the Maulavi again had recourse to his former tactics and by dispersion prevented the immediate slaughter of his followers.

The one result of the campaign was the expulsion of the rebels from Rohilkhand. The city (according to Mr. Money) was given up to plunder as a punishment, but, as it was nearly deserted, there was very small loss of life. The Sháhjahánpur district may now be said to have been reduced to obedience; but incursions of rebels on the eastern (Oudh) boundary, especially in the northern parganahs, for some time continued to give anxiety to the local authorities. The Rohilkhand auxiliary levy, raised and organized by Lieutenant (now Lieutenant-Colonel) C. A. DeKantzow, was employed for some time in the north of Sháhjahánpur district and across the Sárda, where the rebels were expelled from the fort and town of Pallia, and pursued into Oudh.

It remains to tell the fate of the Maulavi, who is described by Sir Thomas Seaton as "a man of great abilities, of undaunted courage, of stern determination, and by far the best soldier among the rebels." In April, 1857, he had been tried for treason and condemned to death, but, before the sentence could be carried out, Oudh broke into revolt and, as Colonel Malleson puts it (in rather inflated language perhaps) "like many a political criminal in Europe, he stepped at once from the floor of a dungeon to the footsteps of a throne." He was admitted to the counsels of the Begam of Lucknow and became a trusted leader of the rebels. His death he owed to his recent allies. He set out on 5th June for Pawáyan, in order to induce the rája, Jagannáth Sinh, to join in a new league against the British. He arrived, but failed to obtain access to the fort; and on attempting to force his way through the gate on an elephant, he was shot dead by the rája's brother. This trophy the rája and his brother carried at once to the magistrate's house at Sháhjahánpur, and the head was rolled on the floor where that official and his friends were at dinner. The Maulavi's head was exposed to view in a conspicuous part of the town and a reward of £5,000 was granted by Government to the rája.

The lists prepared by Mr. Money show that 53 Government servants took service with the rebels. One of these, Ahmadyár Khán, was executed as already stated, another fled to the rebel camp and was killed as a spy, but the rest appear to have escaped punishment under the royal proclamation. Abdul Háe, court inspector of Sháhjahánpur, gives (1882) the following list of proclaimed mutineers who are not included under the terms of the procla-

mation :—Two are accounted leaders—Ghulám Kádir Khán,¹ said to have died shortly after the re-occupation, but no evidence of his death is forthcoming, and his name is still retained on the register; and Fazl Haqq, a resident of this city, who held the appointment of tahsildár in Aonla (Barcilly district) before the mutiny, but accepted the post of názim of Pilibhit under the rebels and joined in the expedition against Naini Tál.² He did not again visit this district, and is supposed to have died after the suppression of the rebellion. The remaining four are retained on the register on the ground that they committed or were accessory to murders of Europeans, and they are Bhika, a juláha (weaver), who is supposed to have joined in the murder of the Revd. Mr. MacCallum; Sháh Walí Khán, *alias* Ghúra Khán, Ináyat-ulla, a bricklayer, and Karím-ulla, juláha, three men who are supposed to have killed Mr. Smith, the head-clerk of the collector's office.

With the restoration of peace and authority after the mutiny we may conclude the brief history of Sháhjahánpur.

¹From a note furnished by a native resident of Sháhjahánpur the following account is taken :—"After the re-establishment of the British Government the entire property of this rebel was confiscated. He left a son, Muhammad Khán, who lived till 1878, leaving a son, Manzúr Ahmad Khán, now (1882) about 12 years of age, who is being educated by his maternal uncle (Ahmad Husain Khán) at Sháhabad in Hardoi. Some collateral relatives of Ghulám Kádir Khán still live in Sháhjahánpur. All the nawábs of Sháhjahánpur claim as their ancestor Bahádur Khán, who had 20 sons. His eldest son, Azíz Khán, was a *haft hazári* (commander of 7,000) and sábadár of Balkh and Badakhshán in the reign of Alámگیر (Aurangzeb) and aided in the conquest of the Dakhan. Another son, Dilbar Khán, was also a *haft hazári*."

²See Gaz., V., 690.

G A Z E T T E E R
OF THE
N O R T H - W E S T E R N P R O V I N C E S

SHÁHJAHÁNPUR DISTRICT.

PART IV.

C O N T E N T S :

	<i>Page.</i>		<i>Page.</i>
Banda	164	Kúndaria	179
Bángaon	<i>ib.</i>	Kuria	<i>ib.</i>
Barángaon parganah	<i>ib.</i>	Madanpur	<i>ib.</i>
Barángaon town	<i>ib.</i>	Majhla	<i>ib.</i>
Dhakiya Namidnagar	<i>ib.</i>	Máti	<i>ib.</i>
Gachin Raugi	165	Mehrabad or Míhrabad	180
Gola Raipur	<i>ib.</i>	Miránpur Katra	<i>ib.</i>
Guleria	<i>ib.</i>	Mirzapur	<i>ib.</i>
Jalápur	<i>ib.</i>	Náhil	<i>ib.</i>
Jalálabad tahsil and parganah	<i>ib.</i>	Nigohi parganah	<i>ib.</i>
Jalálabad town	171	Nigohi village	<i>ib.</i>
Jalápur parganah	172	Pandaria-Daletpur	181
Jalápur village	<i>ib.</i>	Paraur	<i>ib.</i>
Jamaur parganah	173	Pawáyan tahsil	<i>ib.</i>
Jamaur village	<i>ib.</i>	Pawáyan parganah	186
Jewán or Jiwán	<i>ib.</i>	Pawáyan town	<i>ib.</i>
Kahel'a	<i>ib.</i>	Pirthipur Dhái	188
Kakra Kákar Kund	<i>ib.</i>	Rosa	<i>ib.</i>
Kulán	174	Serámau (north)	<i>ib.</i>
Kánt parganah	<i>ib.</i>	Serámau (south)	<i>ib.</i>
Kánt village	<i>ib.</i>	Sháhbázngar	<i>ib.</i>
Katra (or Miránpur Katra) parganah	175	Sháhhánpur tahsil	<i>ib.</i>
Katra (or Miránpur Katra) town	<i>ib.</i>	Sháhhánpur parganah	191
Khandar	176	Sháhhánpur city, civil station and cantonments	<i>ib.</i>
Khera Bajhera parganah	<i>ib.</i>	Tilhar tahsil	197
Khera Bajhera village	177	Tilhar parganah	188
Khimaria	<i>ib.</i>	Tilhar town	199
Khudáganj	<i>ib.</i>	Yakri Khera	202
Khutár parganah	178	Zafápur	<i>ib.</i>
Khutár village	<i>ib.</i>		

NOTE.—The population of all places, except where otherwise stated, is that given by the returns of the Census of 17th February, 1881. The latitudes and longitudes have been taken off the atlas sheets of the Survey of India; places for which they are not given are not shown on those sheets. The small map prefixed to this notice was reduced from the atlas sheets: but the roads have been drawn too straight in many instances, and the railway south-east of Rosa Junction should have been nearly due south.

Banda.—Agricultural village in parganah and tahsíl Pawáyan ; on the road from Pawáyan to Púranpur in the Pilibhít district, 12 miles from Pawáyan and 29 from Sháhjahánpur. Population 1,813. It has a first-class police-station and a post-office. A bi-weekly market is held here.

Bángaon.—Small village in the south-east of parganah and tahsíl Jalál-abad ; near the Jalálabad and Dháighát road, 9 miles from the former place. Latitude $27^{\circ} 37' 20''$; longitude $79^{\circ} 36' 25''$. Population 1,168. It gave its name to the old parganah of Bángaon, which has been absorbed in the Jalál-abad parganah since 1842.

Barágaon.—Southern parganah of Pawáyan tahsíl ; is bounded on the north and west by parganah Pawáyan, on the east by Kheri district (of Oudh), and on the south by Sháhjahánpur parganah. The total area in 1881-82 was 82·8 square miles, of which 55·4 were cultivated, 18· cultivable, and 9·4 barren. The area paying Government revenue or quit-rent was 81·8 square miles (54·6 cultivated, 17·8 cultivable, 9·4 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates) was Rs. 72,324 ; or, with local rates and cesses, Rs. 81,596. The amount of rent, including local cesses, paid by cultivators, was Rs. 1,49,111. Population 45,989 (21,406 females). For further details see PAWÁYAN tahsíl.

Barágaon.—Principal village of the parganah of the same name, in the Pawáyan tahsíl ; is situated on the metalled road from Sháhjahánpur to Pawáyan, 14 miles from the former and three from the latter. Latitude $28^{\circ} 3' 30''$; longitude $80^{\circ} 6' 27''$. Population 2,183. Barágaon is an important sugar market. The prices of *ráb*, cereals, pulses, and oil-seeds, as annually fixed here, ordinarily govern the transactions between cultivators and money-lenders in the greater part of the Sháhjahánpur, and in parts of the Bareilly, Sítápur and Hardoi districts. The trade of Barágaon is almost exclusively in sugar. A market is held here twice a week. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1880-81 the house-tax thereby imposed, together with a balance of Rs. 219 from preceding year, gave a total income of Rs. 846. The expenditure, which was chiefly on police (Rs. 337) and conservancy (Rs. 119), amounted to Rs. 698. The returns showed 526 houses, of which 224 were assessed with the tax : the incidence being Rs. 2·12-9 per house assessed and Re. 0·4-1 per head of population.

Dhakiya Hamádnagar.—Village in parganah Barágaon and tahsíl Pawáyan ; about half-way between Sháhjahánpur and Pawáyan (8 miles from each place). Population 168. It has a third-class police-station and a post-office.

Garhia Rangi.—Agricultural village of parganah Khera Bajhera and tahsíl Tilhar. Population 2,009. It is distant 28 miles from Sháhjahánpur, and 17 from Tilhar. A market is held here twice a week.

Gola Raipur.—Village in the Pawáyan parganah and tahsíl; on the right bank of the river Khanaut, about ten miles from Sháhjahánpur. Latitude $28^{\circ} 1' 50''$; longitude $80^{\circ} 0' 22''$. Population 814. It is a village of no present importance, but is of some interest, as formerly it was the head-quarters of the old parganah of Gola. There are now two inhabited sites: Gola, the principal village, and a small hamlet, Raipur, to the north, both situated on the rise from the valley of the Khanaut. South of the present village of Gola is the site of the old town, a very large and high *khera* or mound, extending along the river for a considerable distance. The *khera* only remains; no examination of it has ever been made, but old coins are said to be occasionally found there. A small mud fort on the edge of the present village is of much later date. The area occupied by the site of the old town, and the very high mounds that remain, prove that Gola must have once been a place of considerable importance. There is a remarkable dearth of local tradition, but the stories still current point to Gola as the first settlement of the Náhil branch of the Katehría Rájputs. They appear to have remained here for some generations, and to have then moved to Náhil. The village is still held by Ráo Jit Singh of Náhil, or rather by the Court of Wards on his behalf.

Gulária.—A large village of Jalálabad parganah and tahsíl. Population 2,162. It lies north-east of, and adjoining, Jalálabad; the population given is the aggregate of ten separate sites scattered over a very large area. A market is held here twice a week. [Not shown on the map prefixed to this notice; there is a small village of the same name in parganah Pawáyan.]

Jaitpur.—Agricultural village in parganah Khera Bajhera and tahsíl Tilhar; on the road from Tilhar to Budaun, 11 miles from Tilhar. Latitude $27^{\circ} 59' 45''$; longitude $79^{\circ} 36' 30''$. Population 483. Has a second-class police-station and a post office.

Jalálabad.—Southernmost tahsíl and parganah of the district; bounded on the north by tahsíls Sháhjahánpur and Tilhar, on the east by the Hardoi and Farukhabad districts, on the south by Farukhabad, and on the west by Budaun.

The total area in 1881-82 was 329·1 square miles, of which 183·6 were cultivated, 100· cultivable, and 45·5 barren. The area paying Government revenue or quit-rent was 326·7 square miles (182· cultivated, 99·4 cultivable, 45·3 barren). The amount of payment

to Government, whether land revenue or quit-rent (including, where such exists, water-advantage, but not water-rates) was Rs. 2,11,329; or, with local rates and cesses, Rs. 2,36,883. The amount of rent, including local cesses, paid by cultivators was Rs. 4,71,580.

According to the census of 1881, the tahsíl contained 356 inhabited villages, of which 148 had less than 200 inhabitants; 120 had between 200 and 500; 63 had between 500 and 1,000; 16 had between 1,000 and 2,000; 6 had between 2,000 and 3,000; and 2 had between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was Jalálabad (8,025). The total population was 145,915 (65,925 females), giving a density of 442 to the square mile. Classified according to religion, there were 133,435 Hindus (59,873 females); 12,477 Musalmáns (6,051 females); and 3 others (1 female).

The tahsíl consists of a single parganah which bears the same name, but is also (though seldom) still called Míhrabad, the name by which it was generally known prior to the recent revision of settlement. The south-eastern portion was, until 1842, a separate parganah under the name Búngaon, and belonged to the Farnukhabad district; in that year it was transferred to Sháhjahánpur and amalgamated with parganah Míhrabad, at the same time losing its distinctive designation. Both originally formed part of the Shamsabad parganah of sarkár Kanauj.

The tahsíl includes three distinct tracts of soil, described in the settlement nomenclature as the *Bhúr*, *Tarái*, and *Bankatt* circles. Some of the features of these tracts have already been noted (*supra* p. 19). They generally follow the direction of the rivers, or from north-west to south-east.

The easternmost, the *Bhúr*, is, as its name imports, a high sandy tract, and is a continuation of similar land in parganahs Tilhar and Kánt. It extends into Oudh, but in the north of this tahsíl is merely a narrow strip, widening out, however, to a breadth of about five miles below the town of Jalálabad and towards the Oudh border. Next to this, down the centre of the tahsíl, comes the *Tarái* circle, which includes the valleys of the Ráנגangá and Bahgul. These streams unite about midway across the tahsíl, and, from the point of entrance of the two rivers into the tahsíl, where they flow about five miles apart, their valleys merge into one. The third tract, the *Bankatt*, extends from the valley of the Ráנגangá to the Ganges, and is all low-lying and hard clay soil, which has never been cut away by the first of these rivers. It also contains a large extent of unreclaimed *dhák* jungle and grass-land, intersected by numerous

ndlas, or flood drains, all leading into the Sot river, which, after flowing for some distance parallel with, eventually falls into, the Ganges.

Of the *Bhár* circle, which is the smallest (with an area of about 40 square miles), and by far the poorest of the three, 42·25 per cent. of the cultivated area is downright sand, and 33 per cent. is very sandy loam. *Bájra* in the autumn, and wheat in the spring, are the chief crops; but the outturn is small, owing to the weakness and lightness of the soil. The *Tarái*, on the other hand, is for cultivation in every way the best. Forming, as it has done at some not distant period, the bed of the Rámangá, the entire area, varying in breadth from 5 to 6½ miles and extending fully 20 miles in length, consists of a fine alluvial deposit. The area of this circle, as given by Mr. Currie, is 128 square miles, of which 109 represent the area assessed to revenue. The natural humidity of the soil, from its proximity to the Rámangá and its low level, renders irrigation unnecessary, and, except where the river has left more or a thin layer of alluvial deposit over a deep bed of sand, the soil is of uniform quality. This tract produces, without irrigation and with little expenditure of labour, wheat crops equal, if not superior, to the best grown, with infinite toil and cost for water, on the neighbouring *Bankatí* lands. The proportions of loam of the first and second classes, and of sand, found in this tract, were, roughly, 49, 30 and 5 per cent. respectively. The last (*bhár*) is chiefly the unformed soil or incomplete deposit in the actual flood-valley or bed of the river. The *Bankatí* resembles the *Bhár* circle in this, that it has never been cut away by the Rámangá. It lies to the south of the Rámangá valley and is the largest of the three circles, having an area of nearly 140 square miles. Although it is scarcely raised above the level of its neighbour-tract, the *Tarái*, it has so large an admixture of hard clay in its soil (36·5 per cent. of the whole cultivated area being actual clay), as to render frequent and copious irrigation necessary, to prevent it from hardening and cracking into wide fissures. When properly cared for, however, it produces very good wheat and *juár* (large millet). *Kachcha* wells cannot be made in this circle, as they can in the two others; because, at or just above the water-level, is a substratum of quicksand, or rather of quickclay (*lehwa*), which comes up like very moist mortar, and speedily hardening in the air to very heavy bluish clay, effectually prevents a *kachcha* well being sunk through it. Most of the irrigation is, consequently, from rivers or ponds.

Except during the regular rains and in the low-lands in the actual flood-beds of the Ganges and Rámangá, the distance of the

Water-level.

water-level from the surface of the ground varies from 10 to 18 feet in different parts of the parganah and at different seasons. It is

usually between 12 and 15 feet in the *Bhár* and *Bankatí* circles, and from 10 to 13 feet in the *Taráí* circle, during the irrigating season from October to March.

The principal crops grown in this tahsil are : in the *rabi* or spring harvest, wheat and gram ; and in the *kharif* or autumn, *bājra* and rice. Sugarcane is but little grown, the chief reason being, apparently, the prejudice against growing it entertained by the Chandel Rájputs of the Khandar *ilāqa*, who have a tradition that some ancestor forbade its cultivation, and believe that some misfortune invariably happens to any Chandel who transgresses the injunction.

The metalled roads are the Grand Trunk road between Bareilly and Fatehgarh, which traverses the eastern side of the tahsil, and the road to Sháhjahánpur from the Grand Trunk road to the edge of the tahsil. There are two unmetalled roads. One, leading to Dhái Ghát on the Ganges, is a continuation of the road from Sháhjahánpur, and carries a great deal of traffic, as there are large Hindú *melas* held at Dhái Ghát several times a year. Except during the rains, this road is in fair condition and practicable for country carts and pedestrians. The other unmetalled road is called the Budaun road, but the culverts and bridges are only made as far as the Bahgní at Khandar, a distance of under five miles from Jalálabad, beyond which there is little or no through traffic on it. The *Bhár* and *Taráí* circles are, therefore, fairly well provided with roads, all the foregoing traversing them ; the Dhái Ghát road alone approaches the *Bankatí* circle, and that only at its extreme south-eastern end. The ordinary cross-country cart-roads in the *Bhár* and *Taráí* circles are also good, much better than those of the *Bankatí* tract, which are difficult to get along, even during the cold weather. They are utterly impracticable during the rains, owing to the numerous water-courses and flood channels. In fact, the whole of the tahsil across the Rám-gangá is effectually cut off from the town of Jalálabad and all the Government offices throughout the rains, as there are several old channels of the Rám-gangá which become streams in the rains, while the floods of the Ganges and Sot unite and keep all the tributary *nálas* full for months together. So bad is the communication even for pedestrians in the rains, that a process-server attached to the tahsil is said to be of no use unless he be an expert swimmer.

This tahsil is better off than any of the others for river communication.

It is the only one bordering on the Ganges, which is much used for carrying grain, thatching-grass, long reed grass (*sarkanda*), and twigs of tamarisk (*jháu*) for wicker-work downstream to Fatehgarh. The Rám-gangá is also navigable for large boats, and the traffic on

it is considerable, chiefly in grain of sorts downstream, the boats often returning empty, or with light loads of iron or cloth.

The Ganges flows along the south-western edge of the tahsíl, but now the actual stream of the river is the boundary (for $3\frac{1}{2}$ to 4 miles) only in the extreme west, at the triple junction of the districts of Budaun, Fatehgarh, and Sháhjahánpur. The river itself and most of its alluvial bed, or *kháidar*, are in the Farukhabad district. Within living memory, however, the bed of the river has been within this district, and there is still a *Sot*, or small *Bírk Gangá*, which marks the northernmost channel of the Ganges, within the existing boundary of the district. Mr. Currie thought it very probable that the stream might work its way over again within the next 30 years. The alluvial deposit in the Ganges valley is usually poor, the layer of soil being thin and the admixture of sand very excessive. Tall reed grass (*sarkanda*), thatching-grass, and *jháu* grow abundantly in the uncultivated parts, and make up in a great measure for the deficiencies of the cultivated area of the *kháidar*. Where the land is liable to considerable alteration from fluvial action, even though not actually touching the stream of the Ganges, either the whole village, or a separate mahál of it, has been assessed for a short period of five years, liable to periodical revision under the rules in force for estates subject to alluvion and diluvion.

The Rámangangá enters the tahsíl at its north-western corner, having been, for a short distance above, the boundary between the Budaun district and parganah Kherá Bajhera of tahsíl Tilhar. It flows in a south-easterly direction through the middle of the tahsíl for a distance of seventeen miles, measured in a direct line, and on reaching the Fatehgarh district, turns south towards the Ganges. The stream, thenceforward, is partly in this and partly in that district, but fortunately is not the boundary between them, except for about a couple of miles just before it turns south. It receives the Bahgul in about the middle of its course through the tahsíl. About 25 years ago, the confluence was nearly three miles higher up the stream of the Bahgul than at present. The Rámangangá has no defined valley or trough, like the Ganges, but it has, nevertheless, a very broad valley of its own, between the high lands of the *Bhár* circle on the north and north-east, and the old uncut, but low-lying, hard clay of the *Bankat* tract on the south. Within this valley, which contains by far the best land in the tahsíl and the greatest density of population, the stream wanders about in the most arbitrary manner. The breadth of the valley varies from four to six miles, and is all alluvial deposit, having all been cut away and reproduced by the Rámangangá.

at least once within the last 150 to 200 years, while by far the greater part of it has been removed and renewed by the stream several times within the last 80 or 90 years. Throughout the Rámangá valley there is not a single high mound or *khera* marking the old ruined site of a village or fort, although such abound in the *Bankatí* circle.

The Sot, or Yár-i-Wafadár, enters this tahsíl from the Budaun district on the west. Here it runs nearly parallel with the Ganges for about 18 miles, and, under the name 'Bukrakhar,' joins that river in the Farukhabad district. It is dammed for irrigation at three places in this tahsíl, the entire stream being stopped and diverted into the irrigation channels; the surplus water finds its way eventually into the bed of the river by different channels. The two principal dams are named after the villages Pilua and Lachhmanpur. A third is at Badhora, at the junction of the Mahai *nála*. There are two principal *nálas* or natural flood drains, the Aril and the Andhavi, which wind about the north-west part of the *Bankatí* tract and receive other small *nálas*, mostly natural, but partly artificial. The Aril itself falls into the Andhavi. The Lachhmanpur dam is just below the junction of the latter stream with the Sot, and holds up not only all the natural drainage of the country through these *nálas*, but also all the water turned into them by the Pilua dam, seven or eight miles higher up the stream. The Badhora dams on the Sot and Mahai *nála* are at the tail, and hold up all the natural drainage and water that flows into the Ahlia and Mahai *nálas* and their tributaries which occupy the south-eastern portion of this circle. By this means the greater part of the *Bankatí* tract is supplied with irrigation, the gentle slope of the country to the south-east allowing a complete network of irrigating channels to keep full and running throughout the cold season. This system of irrigation is the mainstay and backbone of the spring harvest of this part of the tahsíl; but it, doubtless, is the chief cause also of the spread of *reh*, and of the unhealthiness that prevails.

The innumerable conflicting rights that arise out of the system of irrigating by dams, received considerable attention at the recent settlement. As far as possible, they were classified and recorded in the village records-of-rights (*wájib-ul-'arz*). No water-rate or irrigation-due of any kind is paid in any of the villages to the zamindár of that or any other village. The only charge on the village is its share in the expenses of making the dam on which its irrigation depends, and even where this is in money, it is not recovered by a water-rate separate from the rent of the land, in which capability of irrigation has been included.

The fiscal and general history of the tahsíl have been sufficiently dealt with in the district notice.

Jalálabad.—Headquarters of the tahsíl just described; lies on the Rohilkhand Trunk Road, at its junction with the road from Sháhjahánpur to Farakh-abad, in latitude $27^{\circ}43'23''$ and longitude $79^{\circ}42'11''$, at a distance of 18 miles from Sháhjahánpur. The town is just above the valley of the Rám-ganga and some two miles distant from that river, Kolaghlát being the nearest point. By the census of 1881 the area was 117 acres, with a total population of 8,025¹ (3,933 females), giving a density of 72 to the acre. The Hindus numbered 4,077 (1,849 females); Musalmáns 3,915 (2,083 females); and those of other religions 3 (1 female). The number of inhabited houses was 1,154. The vernacular returns show the inhabitants distributed into three main classes:—39 land-holders, 493 cultivators, and 7,493 non-agriculturists, a statement quite consistent with the descriptions given in the settlement report. The Jalálabad Patháns never had much position or influence in the district; and, with the exception of one or two who have made money by service under the Nizám's government, none is now well off. The villages held by them are all close to the town. The pargana is a Thákúr tract, but no Thákúrs live in the town, and it is popularly believed that no Thákúr can live in Jalálabad.

Jalálabad, said to have been founded in the reign of the Emperor Jalál-ud-dín² and to have been named after him, has a miserable tumble-down appearance, and gives the impression of being in anything but a flourishing condition. There are ten *muhallas* and four market-places. The market days are Monday and Thursday. The trade of the place has departed, owing to the opening of the Oudh and Rohilkhand Railway and the consequent diversion of traffic. The names of the *muhallas* are Warakzai, Yúsafzai, Ghausganj, Sa'dulláh-ganj, Naushera kadím, Naushera jadíd, Rám-ganj, Brahmans' quarter, Káyaths' quarter, and Mahájans' quarter. The houses are nearly all mud-built, some with remarkably high fort-like walls, which contrast oddly with the narrow lanes. The bázár is small, the shops few, and the roadway unmetalled. There are some good masonry wells in the town. The Government offices are on the site of an old mud-fort, said to have been erected by Háfiz Rahmat Khán, but very probably of older date, situated on high ground commanding the trunk road and town. The *tahsílí*, police-station, post-office, and school are all within the walls of the fort, which were fully 25 feet high, but are now in a ruined state. Besides the school-house just mentioned there is another outside the fort facing the distillery. The dispensary, built by subscription in 1870, is on

¹ 7,214 in 1872.

² Settlement report, p. 27. It is not clear whether Akbar is meant, or Firoz Sháh Khiljí: both bore the surname 'Jalál-ud-dín.'

the Grand Trunk road near the new market. There are several mosques and temples, but none of any special interest. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1880-81 the house-tax thereby imposed, together with miscellaneous receipts, including Rs. 825, the rents of the ganj, and a balance of Rs. 795 from the preceding year, gave a total income of Rs. 3,718. The expenditure, which was chiefly on police (Rs. 1,312), conservancy (Rs. 301), and local improvements and public works (Rs. 263), amounted to Rs. 2,776. The returns showed 2,159 houses, of which 382 were assessed with the tax: the incidence being Rs. 2-6-10 per house assessed and Rs. 0 3-8 per head of population.

The history of the town presents nothing of interest until the mutiny, and the incidents of that period have been given in the district notice.

Jalálpur.—North-western parganah of tahsíl Tilhar; bounded on the north by Bisalpur and on the west by Faridpur parganahs of Bareilly district; on the east by Nigohi and Tilhar, and on the south by Katra,—all three parganahs of the same tahsíl (Tilhar). The total area in 1881-82 was 75·1 square miles, of which 53·4 were cultivated, 12·5 Area, revenue, rent, cultivable, and 9·2 barren. The area paying Government and population. revenuo or quit-rent was 74·7 square miles (53· cultivated, 12·5 cultivable, 9·2 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 63,619; or, with local rates and cesses, Rs. 71,278. The amount of rent, including local cesses, paid by cultivators was Rs. 1,30,263. Population 43,592 (19,912 females).

The river Garra or Deoha flows through the length of the parganah, and the soil in the valley is of excellent quality. On the west or Faridpur border, the Bahgul and its tributary, the Gaunaiya, form the boundary for a considerable distance; the low land near these rivers is of indifferent quality. A ridge of light soil runs between the valleys of the Garra and Bahgul; and to the east, beyond the influence of the river Garra, there is a tract of hard clay soil, near the river Katna on the Nigohi border. A good part of the parganah is thus of second-rate quality, but on the whole it is one of the richest in the district. Khudáganj, conveniently situated on the Garra, in the centre of the parganah, is the only town. The former landowners were generally Katchria Thákurs; but the changes in the proprietary classes, during the last forty years, have been great. (See farther under TILHAR).

Jalálpur.—Village in parganah Jalálpur and tahsíl Tilhar. Population 1,976. It lies close to the town of Khudáganj, distant 12 miles from Tilhar and 24 from Sháhjahánpur. Jalálpur gave its name to the parganah, but it is now

only a large agricultural village, and Khudáganj has, for the last century, been the chief place in the parganah.

Jamaur.—Middle parganah of tahsíl Sháhjahánpur, bounded on the north-west by tahsíl Tilhar, on the south-east by the Har-doi district of Oudh, and on the north and south by Sháhjahánpur and Kant parganahs, from which it is separated by the Garra river and Garai nála. The Bhaksi nála traverses the south-west portion of the parganah. The only roads in the parganah are the metalled ones from Sháhjahánpur to Bareilly and Jálálabad. The total area in 1881-82 was 101·3 square miles, of which 57·9 were cultivated, 32·1 cultivable, and 11·3 barren. The area paying Government revenue or quit-rent was 100·6 square miles (57·2 cultivated, 32·1 cultivable, 11·3 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 74,610; or, with local rates and cesses, Rs. 83,614. The amount of rent, including local cesses, paid by cultivators was Rs. 1,57,601. Population 43,851 (20,045 females). The bankers and traders of Sháhjahánpur city hold many villages, but the resident proprietors are chiefly Báchhal or Pomar Rájputs. Further details are given in the tahsíl (SHÁHJAHÁNPUR) notice.

Jamaur.—Agricultural village in the parganah of the same name in tahsíl Sháhjahánpur; on the metalled road from Sháhjahánpur to Jálálabad, four miles from the former place. Latitude $27^{\circ} 51' 5''$; longitude $79^{\circ} 53' 6''$. Population 637. Is a parganah capital, but of no other importance.

Jewán or Jíwán.—A large village with a population of 2,553, in the Pawáyan parganah and tahsíl; is distant 20 miles from Sháhjahánpur and three miles east from Pawáyan. Latitude $28^{\circ} 4' 20''$; longitude $80^{\circ} 11' 33''$. It is a purely agricultural village, chiefly the property of Katchria Thákurs, a younger branch of the Náhil family. A bi-weekly market is held here.

Kahelia.—Village and railway station (on the Oudh and Rohilkhand Railway) in parganah and tahsíl Sháhjahánpur; 10 miles from the city of Sháhjahánpur. Latitude $27^{\circ} 45' 55''$; longitude $80^{\circ} 0' 11''$. Population 664.

Kakra Kánkar Kund.—Agricultural village in parganah and tahsíl Sháhjahánpur, distant one mile west from Sháhjahánpur; is situated on the left bank of the river Garra. Population 2,308 (1,179 females).

Kalán.—Village in parganah and tahsíl Jalálabad, south of the Rám-gangá; 14 miles from the town of Jalálabad and 36 miles from Sháhjahánpur. Population 838. Has a third-class police-station and a post-office.

Kánt.—The southern parganah of the Sháhjahánpur tahsíl; bounded on the north-west by Tilhar tahsíl, on the south by Jalálabad and the Hardoi district of Oudh, on the east by the Hardoi district, and on the north-east by Jamanur parganah (the Garai *nála* forming the boundary). Metalled roads from Sháhjahánpur and Miránpur Katra pass through the parganah, converging to their point of junction below Jalálabad, outside the southern boundary. From the valley of the Garai, a considerable rise takes place, and the parganah is a high tract of light sandy soil, forming part of the *blúr* ridge which crosses the district from Bareilly to Oudh.

The total area in 1881-82 was 144·2 square miles, of which 95·2 were Area, revenue, cultivated, 40·9 cultivable, and 8·1 barren. The area pay-
rent, and population. ing Government revenue or quit-rent was 143·2 square miles (94·5 cultivated, 40·8 cultivable, 7·9 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 91,793; or, with local rates and cesses, Rs. 1,02,818. The amount of rent, including local cesses paid by cultivators, was Rs. 1,94,445. Population 62,068 (28,448 females).

Near the old town of Kánt several villages are held by the Brahman and Lathholders. Káyath families of Kánt, and scattered villages throughout the parganah have been purchased by the trading classes. But, generally, the old village proprietors have remained, as the city Patháns never acquired property in Kánt, and recent changes have been comparatively slight. Close to the road from Sháhjahánpur to Jalálabad, several villages are held by resident Muhammadan proprietors whose ancestors were converted Hindus. West of this line the proprietors are generally Báchhal Thákurs, while to the east Pomar Thákurs prevail. Further details are given in the tahsíl (SHÁHJAHÁNPUR) article.

Kánt.—A town in the parganah of the same name, in the Sháhjahánpur tahsíl; is situated on high land over the Garai *nála*, and is nine miles distant from Sháhjahánpur, on the main road to Jalálabad and Farukhabad. Latitude 27° 48' 20"; longitude 79° 50' 0". Population 4,689 (2,197 females). It contains a police-station, a post-office, a *sardai* and two encamping-grounds, Kánt being one of the halting-places on the route from Fatehgarh to

Sháhjahánpur. There are many old masonry houses, which attest its former importance. It gave its name to the old parganah of Kánt, and was the chief town in this tract of country before the rise of the city of Sháhjahánpur. A market is held here on Sundays and Thursdays. A *khera* (mound) close to the village is said to have been the site of the old fort and offices.

Katra (or Miránpur Katra).—Parganah of tahsil Tilhar; bounded on all sides (except at its north-western corner) by parganahs of the same tahsil: north by Jalápur, east round by south by Tilhar, and west by Khera Bajhora.

The total area in 1881-82 was 13·1 square miles, of which 7·5 were cultivated, 4· cultivable, and 1·6 barren; the entire area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 8,494; or, with local rates and cesses, Rs. 9,514. The amount of rent, including local cesses, paid by cultivators, was Rs. 17,407. Population 8,988 (4,102 females).

Katra, although now a very small parganah, was formerly of larger size; it has been reduced by transfers of villages to adjoining parganahs. The Bahgul stream is the boundary on the west, and the tract comprises partly high land above the valley and partly the low valley of the river. The Rohilkhand Trunk road and the Oudh and Rohilkhand Railway pass through the parganah. (See further under TILHAR.)

Katra (or Miránpur Katra).—Town in the parganah of the same name in tahsil Tilhar; on the metalled road from Sháhjahánpur to Bareilly, at the point where this road joins the Rohilkhand Trunk Road from Farukhabad to Bareilly. Latitude $28^{\circ} 1' 30''$; longitude $79^{\circ} 43' 30''$. It is eighteen miles distant from Sháhjahánpur and six from Tilhar. The road from Pilibhit, *viâ* Bálpur and Khudáganj, also joins the trunk road at Katra, and it is a station on the Oudh and Rohilkhand Railway. By the census of 1881 the area was 105 acres, with a total population of 5,949¹ (2,726 females), giving a density of 56 to the acre. The Hindus numbered 3,478 (1,560 females) and Musalmáns 2,471 (1,166 females). The number of inhabited houses was 998. The returns show the inhabitants distributed thus:—14 landholders, 593 cultivators, and 5,342 non-agriculturists.

There are two mud-built *saráis*, a post-office and a first-class police-station. There is also an indigo factory close to the village, a branch of the large factory

¹ 6,629 in 1872.

at Meona, near Khudáganj. The houses in the village itself are mud-built, poor-looking places separated by the usual unmetalled roads. The centre roadway or bázár has, however, some tolerable shops. There is also a good dispensary in a fair-sized building. A rough idea of the extent of trade may be derived from the record of traffic, outwards and inwards, at the railway station. This, during 1880, aggregated 36,327 maunds, of which 20,713 maunds represented the exports. The market days are Sunday and Thursday. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1880-81 the house-tax thereby imposed, together with a balance of Rs. 139 from the preceding year, gave a total income of Rs. 1,412. The expenditure, which was chiefly on police (Rs. 641), conservancy (Rs. 295), and local improvements and public works (Rs. 144), amounted to Rs. 1,217. The returns showed 1,197 houses, of which 604 were assessed with the tax: the incidence being Rs. 2-1-1 per house assessed and Re. 0-3-0 per head of population.

Khandar.—Large village in parganah and tahsíl Jalálabad, five miles from Jalálabad, on the road to Budaun. Population 2,394. It is the head village of the large property known as the ‘Khandar *iláka*’ and held by an immense brotherhood of Chandel Thákurs. Khandar is on the Bahgul, not far from its junction with the Rámangangá. It a purely agricultural village, with a market twice a week.

Khera Bajhera.—Parganah in the south-west of tahsíl Tilhar; comprises the tract between the Rámangangá and Bahgul, from the Faridpur parganah of Bareilly on the north to Jalálabad on the south, the Rámangangá separating the parganah from the Budaun district on the west, and the Bahgul from parganahs Katra and Tilhar on the east. The total area in 1881-82 was 89·1 square

Area,	revenue,	miles,
rent, and	population.	

10·8 barren; the whole, except 1 square mile of cultivable land, paying Government revenue or quit-rent. The amount of payment to Government, whether land revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 71,659; or, with local-rates and cesses, Rs. 80,264. The amount of rent, including local cesses, paid by cultivators was Rs. 1,33,113. Population 39,959 (17,967 females).

The parganah takes its name from two large villages, Khera Rath and

Physical features,	Bajhera Bhagwánpur, commonly known as Khera Bajhera.
&c.	

To the north, near Faridpur, the parganah consists in part of the great sandy ridge above the Rámangangá, but the greater part of it lies low. In the latter we find two tracts of very different character. The soil for several miles back from the Rámangangá is rich alluvium soil, and this tract is the largest as well as the most fertile in the parganah. Further back, beyond the influence of the Rámanganga, the low tract near the Bahgul has a hard

stiff soil, which requires copious irrigation for spring crops, while the Rám-gangá soil hardly requires any. The Baligul is dammed each year, and the greater part of this hard tract is irrigated by channels from the river; where this is difficult, some *dhák* jungle still remains. But in this part of the pargana, as in the similar *Bunkati* tract in Jalálabad, cultivation has made enormous strides, the increase since the settlement under Regulation IX. of 1833 having here been at the rate of 50 per cent., while the increase for the entire pargana was only at the rate of 31 per cent. The pargana is a purely agricultural one, the population almost exclusively Hindu, and the proprietors generally Janghára Thákurs, chiefly *Turái* Jangháras.

Khera Bajhera.—Village in the north of the pargana of the same name, in tahsil Tilhar; distant 13 miles from Tilhar and 25 from Sháhjahánpur. Latitude $28^{\circ} 1' 40''$; longitude $79^{\circ} 35' 11''$. Population 802. The zamindárs in the mutiny sheltered Captain Gowan, Sergeant-Major Belcham, both of the 18th Native Infantry, Mrs. Belcham and four children, the youngest born three months after their flight, on the 31st May, 1857, from Bareilly. The story of their escape in the following October, for which they were indebted to Mr. (afterwards Sir) John Cracroft Wilson, has been told in the district notice. The present village is made up of two inhabited sites called respectively Khera and Bajhera, the former inhabited by Brahmans and the latter by Thákurs of the Purí tribe and Banias. About 300 feet to the west of Bajhera is a large bare mound (*Khera*), 760 feet from north to south and 800 feet from east to west. Mr. Carleylle, of the Archaeological Survey, visited this mound and made excavations in 1874-75, the results of which are given in the twelfth volume of the Archaeological Survey Reports. They seem to have been of no special importance or interest.

Khimaria.—Village in pargana Kherá Bajherá of the Tilhar tahsil; 15 miles from Tilhar and 27 from Sháhjahánpur. Khimaria is one of the largest villages in the district, but a purely agricultural one, with a population of 3,260 (1,477 females). The proprietors are Janghára Thákurs living in the village and owning several neighbouring villages as well.

Khudáganj.—Town on the right bank of the river Garra, in pargana Jalápur of the Tilhar tahsil, at a distance of 12 miles from Tilhar and of 24 from Sháhjahánpur. Latitude $28^{\circ} 8' 20''$; longitude $79^{\circ} 45' 31''$. By the census of 1881 the area was 96 acres, with a total population of 6,925¹ (3,307 females), giving a density of 72 to the acre. The Hindus numbered 5,753 (2,768 females) and Musalmáns 1,172 (539 females). The number of inhabited houses was 935. The returns show the inhabitants

¹ 6,194 in 1872.

distributed as follows:—11 land-holders, 375 cultivators, and 6,539 non-agriculturists.

A market is said to have been first established here by a revenue collector, Khwája Latáfat 'Alí, about the middle of the last century. The property passed into the hands of Anand Rái, a Káyath, whose descendants are still residents and zamindars of Khudáganj, and hold several villages in the neighbourhood. There are many wealthy Banias in the town, which has a considerable trade and a well-attended market twice a week. It can boast of a separate tahsildári, one street, closely lined with shops. Jakálpur, Marauri and Katra once formed a separate tahsildári with its head-quarters at Khudáganj; but in 1850, Jakálpur and Katrá were attached to the Tilhar tahsil and Marauri was transferred to the Bareilly district. A second-class police-station, a post-office, a sarái, one mosque and three temples are the only buildings of importance. The watch and ward of the town is provided for by taxation under Act XX. of 1865.

During 1880-81 the house-tax thereby imposed, together with a balance of Rs. 314 from the preceding year, gave a total income of Rs. 1,900. The expenditure, which was chiefly on police (Rs. 804), conservancy (Rs. 445), and public works (Rs. 280), amounted to Rs. 1,677. The returns showed 1,273 houses, of which 618 were assessed with the tax; the incidence being Rs. 2-8-2 per house assessed and Re. 0-4-0 per head of population.

Khutár.—Northernmost parganah in tahsil Pawáyan; bounded on the east and north-east by the Oudh district of Kherí, on the north and north-west by the Pilibhit district, and on the south-west by Pawáyan parganah, from which it is separated by the river Gúntí. The total area in 1881-82 was 202·6 square miles, of which 95·4 were cultivated, 95·9 cultivable, and 11·3 barren. The area paying Government revenue or quit-rent was 200·4 square miles (93·9 cultivated, 95·5 cultivable, 11· barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 55,813; or, with local rates and cesses, Rs. 62,601. The amount of rent, including local cesses, paid by cultivators was Rs. 1,11,592. Population 57,092 (26,471 females). The physical aspects and history of the parganah have been sufficiently dealt with in the article on PAWÁYAN tahsil.

Khutár.—Chief village in the parganah of the same name and tahsil Pawáyan; on the unmetalled road from Pawáyan to Seráman North, 13 miles from Pawáyan. Latitude 28° 12' 25"; longitude 80° 18' 41". The population is returned at 3,059, being the aggregate of the three villages of Khutár (1,115), Narainpur (1,258), and Kharagpur (686), the inhabited sites of which

adjoin and form the large village known generally as Khutár. Katehria Thákurs and Brahmans are the chief residents. A market is held twice a week. Has a second-class police-station and post-office. Up to 1871 there was a separate revenue establishment for the parganah under a *peshkár*, who was stationed here.

Kúndaria.—Village of parganah and tahsíl Jalálabad; on the road from Jalálabad to Budann, close to the Budann border, on the Ráungangá; distant 13 miles from Jalálabad. Population 3,322 (females 1,500). It is a purely agricultural village, but a market is held twice a week; it has a third-class police-station.

Kuria.—Large village in parganah Kánt of the Sháhjahánpur tahsíl; on the border of the Oudh district of Hardoi, 15 miles from Sháhjahánpur and 9 from Kánt. Latitude $27^{\circ} 41' 30''$; longitude $79^{\circ} 50' 40''$. Population 2,438. The village is an agricultural one, and the proprietors are a community of Pomar Thákurs. A market is held here twice a week.

Madnapur.—A halting-place on the Rohilkhand Trunk Road, where there is a police-station and a travellers' bungalow. Latitude $27^{\circ} 51' 40''$; longitude $79^{\circ} 42' 30''$. Population 566. It is 15 miles from Sháhjahánpur, 10 from Jalálabad, and 11 from Katra. It has recently been connected with Kánt by a cross road, made as a famine-work in 1878.

Majhla.—A village of parganah Jalálpur and tahsíl Tilhar. Population 2,097. Majhla lies close to the river Katna, on the road from Pawáyan and Nigohi to Khndáganj; is 12 miles from Tilhar and 22 from Sháhjahánpur. It is an agricultural village; the proprietors are a large community of Katehriá Thákurs. A market is held here twice a week.

Máti.—The deserted site of an old town of the Báchlal tribe of Rájputs; in the north of parganah Khutár of tahsíl Pawáyan. Its foundation is attributed to the mythical Rája Ben. Máti gave its name to one of the tappas of the ancient fiscal division of Gola. Its former importance is attested by the existence of a jungle-clad, ruined fort, where a number of masonry wells are evidence of the skill and honesty of the masons of those days. A large masonry tank also remains; it is now overgrown with reeds and bushes, and forms the source of a small river (the Katna). Ancient coins have been found in the neighbourhood, but inquiries have failed to elicit any information as to their disposal, except that one is said to be in the Allahabad museum.¹

¹ In a private letter by the late Mr. G. Butt, C.S., mention is made of this circumstance. The coin said to have been sent to the Allahabad museum (in 1870 or 1871) was thought to be a Kanauj coin, like some shown in plate XXII (or XXIII) of Prinsep's *Indian Antiquities*. Rája Siva Prasád is said to have held it to be "older than Vikramáditya, but not older than Alexander the Great." Mr. Butt mentions that a copper-plate grant (*sanad*) was found in this district, and a rubbing sent in 1871 to Dr. Rajendra Láí Mitr for examination. It is not known what has become of this *sanad* or whether it was ever deciphered.

Mehrabad or Míhrabad.—See JALÁLABAD TAHSÍL.

Míránpur Katra.—See KATRA.

Mirzapur.—Village of parganah and tahsíl Jalálabad. Population 3,483 (females 1,600). Latitude $27^{\circ} 40' 25''$; longitude $79^{\circ} 36' 8''$. It is distant 7 miles south-west from Jalálabad, and has a second-class police-station and a post-office. A market is held here twice a week.

Náhil.—A large village in the Pawáyan parganah and tahsíl; 20 miles from Sháhjahánpur and 5 north-west from Pawáyan. Latitude $28^{\circ} 7' 20''$; longitude $80^{\circ} 4' 41''$. Population 2,940. The zamínadár of Náhil is a Katchhriá Thákúr who has the title of 'Ráo.' His ancestors, prior to the encroachments of the Gaur Thákúrs, held the greater part of Pawáyan, but now the Náhil property is small and heavily mortgaged. The ráo of Náhil is the head of the branch of the Katchhriá tribe to which all the Sháhjahánpur and many of the Bareilly Katchhriá families belong, the Khutár, Jewán, Jatpura, Bamranli and Jalálpur families being all offshoots from Náhil. Náhil is situated on the road—a fair, metalled one—from Pawáyan to Bísalpur, and has a bi-weekly market.

Nigohi.—Parganah in the north-east of the Tilhar tahsíl; is bounded on the north by the Bareilly parganah of Bísalpur, on the west and south-west by the Jalálpur and Tilhar parganahs of tahsíl Tilhar, on the south by parganah Sháhjahánpur, and on the east by Pawáyan.

The total area in 1881-82 was 112·9 square miles, of which 67 were cultivated, 34·6 cultivable, and 11·3 barren. The area paying Government revenue or quit-rent was 111 square miles (65·4 cultivated, 34·4 cultivable, 11·2 barren.) The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 77,444; or, with local rates and cesses, Rs. 86,882. The amount of rent, including local cesses, paid by cultivators was Rs. 1,73,105. Population 54,461 (25,164 females).

The parganah is an agricultural one, containing no town or village with a population of 2,000 or upwards. Population is thus thin, and there is much junglo remaining. The rivers and nálas flowing through it are the Garra, Katna, and Khaimúa. Formerly held by Báichhal, Kásib and Katchhriá Rájputs, it has now largely come into the hands of Musalmáns. The largest proprietors are city bankers and money-lenders, many whole villages belonging to this class.

Nigohi.—Village in parganah Nigohi and tahsíl Tilhar. Population 1,590. Latitude $28^{\circ} 6' 30''$; longitude $79^{\circ} 54' 21''$. It is situated on the main road from Sháhjahánpur to Pilibhít, 15 miles from the former place, at the point

where the road from Pawáyan to Khudáganj crosses it. Has a third-class police-station and a post-office. A market is held here twice a week.

Pandaria-Dalelpur.—Large agricultural village in parganah and tahsíl Pawáyan; lies between the Pawáyan-Púranpur road and the Gúmti river; 26 miles from Sháhjahánpur, 10 from Pawáyan, and 2 south-east from Bánda. The rája of Pawáyan is the proprietor. Population 2,672. A bi-weekly market is held here.

Paraúr.—Agricultural village in the north-west of parganah and tahsíl Jalálabad, distant 28 miles south-west from Sháhjahánpur, is situated on the south of the unmetalled road from Budann to Jalálabad. Latitude $27^{\circ} 48' 20''$; longitude $79^{\circ} 32' 10''$. Population 2,066 (940 females).

Pawáyan.—The northernmost tahsíl in the district, extending up to the commencement of the Ul river and forest grants in Oudh and Pilibhít, and to within three and a half and four miles of the river Sárda. It is bounded on the north-east and east by the Khérí district of Oudh, on the north and north-west by parganah Púranpur of Pilibhít, on the west by parganah Bísálpur of Bareilly, and on the south-west and south by parganahs Nigohí and Sháhjahánpur of this district. The total area in 1881-82 was 598·1 square miles, of which 363·7 were cultivated, 190·1 cultivable, and 44·3 barren. The area paying Government revenue or quit-rent was 593·8 square miles (360·7 cultivated, 189·2 cultivable, 43·9 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage but not water-rates), was Rs. 3,45,181; or, with local-rates and cesses, Rs. 3,86,735. The amount of rent, including local cesses, paid by cultivators was Rs. 6,04,928.

According to the census of 1881, the tahsíl contained 654 inhabited villages: of which 258 had less than 200 inhabitants; 250 had between 200 and 500; 108 had between 500 and 1,000; 33 had between 1,000 and 2,000; and 4 had between 2,000 and 3,000. The only town containing more than 5,000 inhabitants was Pawáyan (5,478). The total population was 245,454, (114,233 females), giving a density of 410 to the square mile. Classified according to religion, there were 223,408 Hindus (103,934 females); 22,028 Musalmáns (10,241 females); 10 Christians (3 females); and 8 others (5 females).

The physical features of the tahsíl may be conveniently described here, once for all. Taking the three parganahs in their order from south to north, the first is Barágáon. The Sukheta

nála commences in its northern end in a series of only partially connected ponds and hollows. About the centre of the parganah it

Parganah Bará-gaon. assumes the form of a shallow natural drain, and only becomes a well-defined stream on reaching the edge of the parganah, from which point it becomes the natural boundary between parganah Sháhjahánpur and Oudh. The soil in the north-eastern and eastern part of the parganah, near the Sukheta and to the east of it, is mostly a firm clayey loam, with stiff clay in the depressions; while the north-western, western, and southern parts of the parganah, on the high ground between the Sukheta and the Khanaut river, are composed of a light sandy loam. But there is no wide belt of bad, sandy soil above the high bank of the Khanaut. The tract of fourteen villages on the south of the Khanaut is similar to that in the *dámat* circle of Nigohi and in parganah Sháhjahánpur, of which it forms a continuation. The water-level throughout the parganah is generally from fourteen to fifteen feet below the surface, except in the tract south of the Khanaut, where it is from twenty to twenty-three feet.

The middle parganah of the tahsíl, Pawáyan, formed part of the old parganah of Gola, which consisted of ten *tappas* (*vide supra*, p. 5). Parganah Pawá-yan.

The boundary of the modern parganah was not fixed with regard to the old sub-divisions, but was marked so as to include the country held by the Gaur rajas of Pawáyan, and contains all the villages found in their possession at the cession. The main portion of the parganah is a compact tract of country extending from parganah Barágáon and the Oudh border on the south, to the parganah of Púrampur of Pilibhít on the north, and separated from Khutár on the east by the river Gúmí, and from Bisalpur on the west by the river Khanaut. In the central part of the parganah the soil improves in quality

The southern portion. from north to south, and the southern part, near parganah Barágáon, is a well-cultivated and densely populated tract; the soil is usually a firm and fertile loam, with occasional small patches of low and hard clay near the larger tanks or marshes (*ghábars*). Near the river Gúmí it deteriorates from north to south. At the northern extremity of the parganah

The Gúmí ridge. the Gúmí is a small stream, and the rise from the valley is slight; but twelve miles lower down it receives on the right, or Khutár bank, a considerable tributary, the Jhúkná; and eight miles lower the Bhainsí falls into the Gúmí. Below the junction of the Gúmí and Jhúkná the valley is much wider, the rise from the low-land great, and above the rise for some distance back is the very poorest sandy soil.

Near the Khanaut, on the contrary, the sandy ridge is more marked along the first part of the river's course. The Khanaut changes less in character than the Gúmtí. It receives no important tributary, and the volume of water is nearly as great, and the rise as marked, when the river first touches the parganah, as when it leaves it. Along the upper part of the Khanaut, the soil above the valley is, in fact, a ridge between the Khanaut and the Bhainsí, and hence of a light sandy nature; while lower down, where the rise from the valley ends, the quality improves and it becomes of the normal character. In the northern part of the parganah, near Púranpur, the soil is generally of a somewhat sandy character, but there are numerous dips or depressions, and in these it is a good *matlyár*. These depressions wind about, and a few, those nearest the Khanaut, unite and form the Bhainsí nála, and the others the Tareona nála. The villages of the Khanaut and Gúmtí are liable to excessive floods. The former produce sugarcane and good spring crops, the latter rice, which is, however, a precarious crop.

There is, finally, a detached tract, lying between the Khanaut and parganah Nigohi. The Khanaut bounds this piece north-east and south, and three of its tributaries flow through it, joining that river on the Barágon border. One of these, the Sakaria nála, is the most important tributary received by the Khanaut, and flows in a well-defined valley with sandy ridges on each side. There is very little poor soil, but the Khanaut and the nálas leave no space for any tract of good soil; it is of only second class quality, and on the Nigohi border are tracts of hard clay, where a little *dhák* jungle remains.

The northernmost part of the tahsil is the Khutár parganah, the length of which from north to south is 25 miles, and the average breadth (omitting the portion at the south-east end, where it narrows to a point) 10 miles.

The Ul river, here a mere open glade and broad shallow drainage line through the forest, forms its north-eastern boundary. The Ul on the north-east, and the Gúmtí on the south-west, are natural boundaries, but on the west and east it has no continuous ones. The parganah is divided into two almost equal parts by a broad belt of forest of from one and a half to two miles in width. This extends across from the Katna on the east, just where it becomes the parganah boundary, to the Jhúkná on the west, nearly reaching the forest that surrounds the entire north of this boundary. Widest and densest at the northern end, and along the Ul—where it has an average breadth of from two to

two and a half miles for a distance of twelve miles—it is narrowest on the west, where it is only from a quarter to half a mile in width. It extends southwards, along the Katna, for a distance of nearly 10 miles, and usually from half to three quarters of a mile in breadth. The total forest area is about 45 square miles, and consists chiefly of small *sál*, here called *koroh*, which does not grow to sufficient size to be of any use as large timber, or for logs. It abounds with herds of deer and pigs, which swarm out during the night to feed, and render constant night-watching necessary, in order to save the crops anywhere within half a mile of the forest. In some parts the monkeys are very numerous, and do an immenso amount of damage.

The sandy tracts near the Jhúkná and Gúmí, and the blocks of light loam that intervene between them, make up the rest of the parganah. The unhealthy character of the northern part of the parganah has kept down the population. So deadly is the Jhúkná esteemed, that it is asserted by the people that no one can live within a mile of it. This is so far borne out by facts, that all attempts to found villages within that distance have hitherto failed.

The fiscal history of the tahsíl is very fully treated in the settlement report, but space will permit only of a very brief summary here.

Fiscal history : Pawáyan parganah has a history of its own, which begins with its occupation by the Katehria Rájputs. The account of their expulsion from Pawáyan by the Gaurs about the middle of the 17th century has been told in the district notice (*supra*, p. 119).

Parganah Pawá-
yan. A descendant of the Gaur family that supplanted the Katehrias (except in a very few villages)—Rája Raghunáth Sính—was found in possession at the cession, in 1802, and was then recognized as zamíndár. At the first and second settlements the rája engaged for payment of the revenue assessed, but refused to do so at the third settlement (1809-10) on the ground of its severity. The settlement was therefore made with farmers, but after seven years, in 1817, the rája was admitted to onago for 284 villages, the rest, 253 in number, remaining with the farmers. So matters remained until the settlement under Regulation IX. of 1833, when it was ruled that the last proceeding settlement (under Regulation VII. of 1822) had been founded on a wrong system. "It was made with the *talukdárs*, whereas it ought to have been made with the *mukaddams* or village proprietors."¹ The result was, that out of 247 villages still held by the ráni (widow of Rája Raghunáth Sính, who had died in 1825), the rights of inferior proprietors were recognized in 121, and village settlements made with them, a *talukdári* allowance being fixed, to be collected with the revenue, and paid from

¹ Settlement report, p. 109.

the treasury to the *talukdār*. The remaining 126 villages were settled with the *rāni*, without recognition of inferior proprietors. It is unnecessary here to follow the history of the villages that remained to the *rāni* and her successor, Jagannath Singh, except to mention that the *talukdāri* allowance was, in 1873, cut down to 10 per cent. on the revenue of each *manza* and *mahāl*.

Parganah Khutār has a similar history, bound up with the family history of the *rājas* of Khutār, which has already been given in the *Parganah Khutār* district notice (*supra*, p. 120). From the cession (1802) to the revision of settlement by Mr. J. W. Muir in 1838-39, Rāja Khushhāl Singh had been in possession of the entire parganah, and four settlements, extending over 35 years, had been concluded with him. As in the case of many other families, the younger offshoots and relatives of the Khutār family never asserted any title to a share in the property, and the *rāja* for the time being remained sole lord, providing for his relatives and clansmen. This state of things continued down to close upon the time of Mr. Muir's settlement, for quite 30 years from the commencement of the British rule, besides the seventy years or so before it. Under that settlement the status of the *rāja* as proprietor was not recognized, but it was held that the settlements had been made with him in a lump, only as farmer and as the head of the Katohria clan of Rājputs, but that the proprietary rights vested in the whole body.

The result was that orders came for a settlement to be made, village by village, with the resident proprietors of the cultivated villages, and the waste ones were declared to be the property of Government and were settled with farmers. A *panchāyat* of the Katohria clan was appointed to apportion the villages and shares to the brotherhood, and five entire villages and portions of two others were alone allotted to the *rāja*. Subsequently, the farmers of the waste villages were recognized as proprietors. In 1846, Rāja Khushhāl Singh instituted a suit in the civil court for some of the villages and obtained a decree, but it was reversed in appeal. Another suit for the entire parganah was brought and lost. In 1844 a pension of Rs. 500 for his life was granted to the *rāja* and ceased on his death in 1855.

The discussion of Mr. Muir's reductions and their alleged inadequacy is too technical and detailed to be reproduced here, but it may be noted that, during the first twenty years of his settlement, 43 per cent. of the cultivated area in Barāgaon parganah, representing nearly 40 per cent. of the Government revenue, had been transferred from the original proprietors. In parganah Pawāyan 70 per cent. of the *talukdāri* villages had passed from the village zamīndārs (the inferior proprietors), while of those remaining many

were heavily mortgaged. In the *khálsa* villages (*i. e.*, those in which the rája is neither *talukdár* nor *zamíndár*) the changes were nearly as great. In parganah Khutár, Mr. Muir had generally made a progressive assessment, the revenue increasing to a maximum after 15 years, from Rs. 21,859 to Rs. 35,110 for the whole parganah. So light was this assessment that, for the last 15 years of the settlement, the Government revenue of more than half the parganah was less than one-third of the rental: but it is just to Mr. Muir to add that he made his calculations for a 20 years' settlement only, the extension to 30 years having been made after his death. Comparing the *jama* of the penultimate settlement with the one recently confirmed, we find a considerable increase, chiefly in parganah Khutár. The figures have been given in the district notice, where a further account of the fiscal history of the tahsíl, and of the revision of settlement in Khutár, will be found.

The rent-rates deduced at settlement from selected areas differ for each parganah, and to give a detailed explanation of them here would transcend the limits of this work. They will be found at length in the settlement report.

Pawáyan.—The middle parganah of Pawáyan tahsíl; is bounded on the north by Púranpur parganah of Pilibhit, on the east by Khutár parganah and the Kherí district, on the south by Barágon and Nigohí parganahs, and on the west by Bisalpur and Nigohí. The total area in 1881-82 was 312·7 square miles, of which 212·9 were cultivated, 76·2 cultivable, and 23·6 barren. The area paying Government revenue or quit-rent was 311·6 square miles (212·2 cultivated, 75·9 cultivable, 23·5 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 2,16,544; or, with local rates and cesses, Rs. 2,42,538. The amount of rent, including local cesses, paid by cultivators was Rs. 3,53,225. Population 142,373 (66,356 females). For further details see tahsíl PAWÁYAN.

Pawáyan.—Head-quarters of the tahsíl of the same name; lies 17 miles north-east of Sháhjahánpur. Latitude $28^{\circ} 4' 2''$; longitude $80^{\circ} 8' 10''$. It is connected with Sháhjahánpur by a metalled road, and there are also good unmetalled roads, north to Púranpur, north-east to Khutár, north-west to Bisalpur, and west to Nigohí. By the census of 1881 the area was 114 acres, with a total population of 5,478¹ (2,698 females), giving a density of 48 to the acre. The Hindus numbered 4,033 (1,959 females); Musalmáns 1,423 (731 females); Christians 9 (3 females); and those of other religions 8 (5 females). The number of

¹ 6,202 in 1865 and 6,091 in 1872.

inhabited houses was 955. The returns show the inhabitants in three classes, viz., 20 landholders, 285 cultivators, and 5,173 non-agriculturalists.

The town is a comparatively modern one, having been founded by the Gaur rája, Udai Sinh, at the end of the 17th or beginning of the 18th century. The proportion of the Muhammadan to the Hindu population is smaller here than in any of the towns in the district. Mr. R. G. Currie writes:—"Pawáyan is hardly worthy of the name of a *kasba* or country town, and would not be one but for the *munsifi*, tahsíl and police offices being here, and in the absence of any other country town anywhere within the limits of the tahsíl. One reason of its not having grown into a larger and more flourishing country town is probably because it is the residence of the rája of Pawáyan, who has all along exercised very considerable proprietary functions in it, treating it as a mere village, and the land occupied by houses as his especial private property, and has been in the habit of taking very heavy dues, of doubtful legality, from any resident who builds a house, enlarges, alters, or sells one. All this has doubtless tended to keep the place from spreading and growing, as no one can sell or buy a house or premises without paying the rája one-fourth of the price." Mr. Currie, as settlement officer, refused to enter any detailed mention of these claims in the settlement records, as none of them were taken into account in assessment.

There are no good rows of conveniently situated and well-built shops, nor is there anything worthy of the name of a *bázár*; but markets are held here twice a week, just like those in ordinary villages. The Collector writes that the *bázár* has been much improved since the rája's estate was brought under the management of the Court of Wards in 1880. There is little trade except in coarse sugar and in brass vessels. The brass vessels made here are commonly used in the neighbourhood; considerable quantities are sold in the Kherí district, and some of the smaller vessels are taken to more distant marts. The revenue and police offices are outside, and to the west of, the town, at the point of junction of the main roads. The tahsíl was formerly in the town, but the present buildings were erected, after the mutiny, inside a square enclosure, with high walls loopholed for musketry. A dispensary has been built near the tahsíl buildings. Pawáyan has a first-class police-station and a post-office. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1880-81 the house-tax thereby imposed, together with a balance of Rs 713 from the preceding year, gave a total income of Rs 2,671. The expenditure, which was chiefly on police (Rs. 854), conservancy (Rs. 446), and local improvements and public works (Rs. 701), amounted to Rs. 2,145. The returns showed 1,420 houses, of which 619 were assessed with the tax: the incidence being Rs. 3-2-7 per house assessed and Re. 0-5-1 per head of population.

Pirthápur Dhái—Large agricultural village in south-east of parganah and tahsil Jakálabad, near the Ganges. Population 2,333. There are two separate inhabited sites, Pirthápur and Dhái, both large villages. Near the latter is a masonry temple. The proprietors are Raghubansi Thákurs. An annual fair is held at Dháighát in October.

Rosa (corrupted from **Rausar**).—Village in parganah and tahsil Sháhjahánpur; two miles south-east of the city of Sháhjahánpur, near the river Garra. Latitude $27^{\circ} 49' 40''$; longitude $79^{\circ} 57' 10''$. Population 252. The headquarters of the Rosa factory (Messrs. Carew and Co.) are at this place.

Serámau (North).—Village in parganah Khutár and tahsil Pawáyan in the extreme north of the district; 24 miles from Pawáyan and 41 from Sháhjahánpur. Latitude $28^{\circ} 20' 0''$; longitude $80^{\circ} 22' 1''$. Population 874. Has a third-class police-station and post-office.

Serámau (South).—Village in parganah and tahsil Sháhjahánpur; 10 miles east from Sháhjahánpur on the Hardoi road. Latitude $27^{\circ} 44' 45''$; longitude $79^{\circ} 59' 31''$. Population 1,571. Has a third class police-station and post-office. A market is held here twice a week.

Sháhbáznagar.—Large village three miles from Sháhjahánpur, in the Sháhjahánpur parganah; on the river Garra and near the road from Sháhjahánpur to Pilibhít. Latitude $27^{\circ} 56' 5''$; longitude $79^{\circ} 55' 6''$. Population 3,259 (1653 females). It is said to have been named after one Sháhbáz Khán, who settled here, and erected a fort, about the time Sháhjahánpur was founded. His descendants remained in possession up to the Mutiny, when the village was confiscated and conferred on Shaikh Khair-ud-dín, a deputy collector at Bareilly. Sháhbáznagar is almost a suburb of Sháhjahánpur; the residents are chiefly agriculturists.

Sháhjahánpur.—South-eastern tahsil of the district, to which it gives its name. It is bounded on the east by the Kheri district of Oudh, the Sukheta nála forming the boundary; and, from where the Sukheta leaves the boundary, by the Hardoi district of Oudh on the south-east and south. The Garra forms the boundary for some eight miles only, the greater part of the boundary between Hardoi and Sháhjahánpur being arbitrary, and without any natural division. It is surrounded from south-west round by west, up to north-east, by various parganahs of the other three tahsils of this district.

The total area in 1881-82 was 401·5 square miles, of which 247·2 were cultivated, 110·7 cultivable, and 43·6 barren. The area paying Government revenue or quit-rent was 393·2 square miles (242·4 cultivated, 108·3 cultivable, 42·5 barren). The amount of payment

to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 2,90,622 ; or, with local rates and cesses, Rs. 3,26,025. The amount of rent, including local cesses, paid by cultivators was Rs. 6,12,620.

According to the census of 1881, the tahsíl contained 467 inhabited villages: of which 183 had less than 200 inhabitants ; 176 had between 200 and 500 ; 80 had between 500 and 1,000 ; 23 had between 1,000 and 2,000 ; 2 had between 2,000 and 3,000 ; and 2 had between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was Sháhjahánpur (74,830). The total population was 252,028 (118,322 females), giving a density of 628 to the square mile. Classified according to religion, there were 192,487 Hindus (88,669 females) ; 58,113 Musalmáns (29,924 females) ; 1,362 Christians (214 females) ; and 66 others (15 females).

Previous to the cession, the portion of the Sháhjahánpur district which now forms the Sháhjahánpur *tahsíl*, was included in parganahs Kánt and Gola Raipur. It was first formed into a separate parganah in 1803 A. D., shortly after the cession, and then belonged to the Bareilly district. The tahsíl was established in the small fort inside the city of Sháhjahánpur. In 1813 A. D., the district of Sháhjahánpur was first formed, and Sháhjahánpur fixed upon as the head-quarters ; from that time till 1869 the tahsíl and parganah boundaries were unaltered. At the last revision of settlement, in 1869, the tahsíl was divided into the three separate parganahs of Sháhjahánpur, Jamaur, and Kánt. The river Garrá forms the boundary between parganah Sháhjahánpur and parganah Jamaur, parganah Jamaur itself lying between the river Garrá and the Garai nála, which last separates it from parganah Kánt.

As the tahsíl is now the unit for administrative purposes, the physical and agricultural aspects of its sub-divisions may conveniently be described here once for all. The general features and qualities of soil of each are quite distinct. Throughout the Sháhjahánpur parganah, the surface of the country is flat and level, except where it is broken by the Khanaut river, and the soil is a good loam, called *dúmat*. First class *dúmat* alone exceeded 65 per cent. of the entire cultivated area, and *bhúr*, which is the only really poor soil, was little over two per cent. Irrigation is, of course, needed in ordinary years, but the soil retains moisture well and does not harden or crack, and usually one watering is sufficient for wheat. The sub-soil is moderately firm, and *kachcha* wells can, as a rule, be made almost anywhere, the water-level being from 15 to 17 feet below the surface.

Parganah Jamaur, with the exception of a line, varying in width from half to three-quarters of a mile, along the right bank of the Garrá, Parganah Jamaur, the *matigár* circle, in which the soil is similar to that of parganah Sháhjahánpur, lies low, and is composed of hard clay. The defect in this soil is its extreme hardness, so that it requires constant irrigation for the spring crops. This parganah was the *matigár* or clay soil circle of the settlement. Although the water-level (11 feet) is nearer the surface than in either parganahs Sháhjahánpur or Kánt, irrigation from wells is restricted, more difficult, and less certain. The principal source of irrigation is from ponds and tanks and from two natural flood drains, the Bhaksi and Garai *nálas*. These are dammed, at intervals, to retain the rain-water and natural drainage. In a very rainy season a great part of this parganah is flooded, to the depth of several feet, for days together, the rice and other rain harvest crops being thereby much injured; and the land does not dry soon enough to allow of its being ploughed and sown with spring crops. In dry seasons there is a great want of irrigation, as the ponds and drainage lines afford a short supply of water, and the wells are bad. The *dhenki* is more common than any other kind of well in this parganah.

Parganah Kánt is the *bhár* circle of the settlement, and, with the exception of the valley of the Garai, is all composed of light, sandy Parganah Kánt, the *bhár* circle, soil. Wheel and lever wells are the kinds most used in this parganah, as the soil is too sandy and friable to allow of *puls* being generally made. The average depth of the water from the surface on the *bhár*, omitting the valley of the Garai, is 14 feet, or anything from 13 to 18 feet, according to the surface level. These *kachcha* wells can be made almost anywhere, even in the worst *bhár*, excepting *bhár* with a hard foundation like sandstone, off which the sand blows. This sandy soil, though not equal in productive quality to the *dúmat* of parganah Sháhjahánpur, nevertheless retains moisture well, and produces very fair crops in ordinary years without the necessity of general or extensive irrigation.

The thirty years' settlement that expired in 1869 is declared to have been a prosperous one. The revenue demand was enhanced at Fiscal history. the tenth (current) settlement, except in Jamaur parganah, where it remained unchanged (see 'Fiscal history' in district notice *supra*, p. 111). The rent-rates at which the settlement officer arrived, as those usually prevailing, varied from Rs. 8 for best *gauhání* in Sháhjahánpur parganah to Rs. 2 for *bhár* in Kánt. The all-round rate was Rs. 3-8-0 in Sháhjahánpur, Rs. 3-4-0 in Jamaur, and Rs. 2-10-0 in Kánt. The chief tenure is the *zamindári*, but there is not a single large landed proprietor in the whole tahsil. Rájputs,

Brahmans, Káyaths and Musalmáns are the chief proprietors, but the first of these are in a large majority. There are no entire *muñfi* estates in the rural parts of the tahsil, but the greater part of the city of Sháhjahánpur is held revenue-free.

Sháhjahánpur.—The northern parganah of the tahsil so named; bounded on the north and north-west by tahsils Pawáyan and Tilhar, on the south by Jamaur parganah, and on the east by Oudh, the Sukheta nála forming the boundary with the Kheri district. The Garrá river forms the southern boundary, and its tributary, the Khanaut, flows south from its entrance into the parganah to its junction with the Garrá near Rosa. The parganah lies round the city and cantonments of Sháhjahánpur in a semi-circle. The total area in 1881-82 was 156 square miles, of which 94·1 were cultivated, 37·7 cultivable, and 24·2 barren. The area paying Government revenue or quit-rent was 149·4 square miles (90·7 cultivated, 35·4 cultivable, 23·3 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 1,24,219; or, with local rates and cesses, Rs. 1,39,593. The amount of rent, including local cesses paid by cultivators, was Rs. 2,60,574. Population 146,109 (70,329 females).

Sháhjahánpur.—The capital of the district, lies in latitude 27° 53' 41" and longitude 79° 57' 30". In 1813 the population was roughly estimated at 50,000, and it was then esteemed more wealthy and nearly as populous as Bareilly.¹ The population was, in 1853, returned as 62,785, and in 1865 as 71,719. Part of this increase since 1853 was due to some suburbs, formerly excluded, having been included as part of the city. In 1872 the population was returned as 72,140. By the Census of 1881 the area was 2,046 acres, with a total population of 77,936 (38,643 females), giving a density of 38 to the acre. The Hindus numbered 37,811 (17,582 females), Musalmáns 39,080 (20,898 females), Christians 979 (148 females), and those of other religions 66 (15 females). The number of inhabited houses was 13,776.

The returns show the inhabitants distributed into three main classes thus—
 549 landholders, 2,333 cultivators, and 75,054 non-agriculturists. The following is a statement of the occupations followed in the municipality by more than 40 males² :—

(I) Persons employed by Government or Municipality, 959; (II) persons connected with the army, 41; (III) ministers of the Hindu religion, 236; (VIII) musicians, 98; singers and dancers, 56; (IX) school-teachers (not specified as Government), 126; (XII) domestic

¹Thornton's Gazetteer, IV., 447.

²Roman numerals indicate the classes in the Census returns.

servants, 337 ; (XIII) money lenders and bankers, 58 ; money-changers, 92 ; brokers, 137 ; small ware dealers (*bisāti*), 57 ; (XIV) carriers on railways, 44 ; (XV) carlers, 416 ; palanquin-keepers and bearers, 314 ; (XVII) weighmen, 295 ; porters, 190 ; (XVIII) landholders, 478 ; landholder's establishment, 383 ; cultivators and tenants, 2,456 ; gardeners, 155 ; agricultural labourers, 478 ; (XIX) cattle dealers, 47 ; horse-keepers and elephant-drivers, 465 ; fishermen, 78 ; (XXVII) carpenters, 299 ; brick-layers and masons, 289 ; (XXIX) weavers and sellers of blankets, 44 ; cotton merchants, 64 ; cotton carders, 90 ; weavers, 1,432 ; calico printers and dyers, 46 ; cloth-merchants (*bazār*), 162 ; braid and fringe makers, 49 ; tailors, 449 ; makers and sellers of shoes, 307 ; bangle-sellers, 97 ; washermen, 432 ; barbers, 477 ; rope and string makers and sellers, 56 ; makers and sellers of sacks and bags, 143 ; (XXX) milk-sellers, 186 ; butchers, 317 ; corn and flour dealers, 964 ; confectioners (*halwāi*), 209 ; greengrocers and fruiterers, 290 ; grain-parchers, 174 ; persons employed in the manufacture of sugar, 360 ; tobaccoists, 93 ; *bhuj*, *charas* and *gānja* sellers, 49 ; betel leaf and nut sellers, 94 ; condiment dealers (*pansāri*), 116 ; (XXXI) hide dealers, 60 ; (XXXII) manufacturers and sellers of oil, 346 ; timber, wood, bamboo and thatching grass sellers, 157 ; grass cutters and sellers, 141 ; mat makers and sellers, 80 ; (XXXIII) sweepers and scavengers, 347 ; earthenware manufacturers, 194 ; salt dealers, 97 ; water-carriers, 70 ; gold and silversmiths, 262 ; braziers and copper smiths, 55 ; blacksmiths, 120 ; (XXXIV) general labourers, 3,399 ; persons in (undefined) service (*naukari*), 591 ; pensioners, 113 ; (XXXV) beggars, 593

The following are the principal occupations followed by more than 40 females :—

Grain-parchers, 95 ; beggars, 393 ; water-carriers, 69 ; corn-grinders, 1,381 ; green grocers, 329 ; oil sellers, 255 ; *lāt* makers, 164 ; servants (domestic), 752 ; sweepers, 225 ; midwives, 126 ; milk sellers, 174 ; cooks, 101 ; landowners, 100 ; thread sellers, 812 ; cotton cleaners, 791 ; tailors, 208 ; washerwomen, 323 ; cultivators, 54 ; prostitutes, 62 ; dancing girls, 44 ; and labourers, 315.

Sháhjahánpur is a station on the Oudh and Rohilkhand Railway, and metalled roads connect it with Lucknow through Sitapur on the east, Bareilly on the west, and Farrukhabad on the south. Approaches, &c. The road to the north is also metalled as far as Pawáyán. Unmetalled roads lead to Pilibhit on the north-west, to Muhamdi on the north-east, and to Hardoi on the south-east. From the southern cross-road, near the site of the old fort, the main street runs north for a distance of about a mile and three-quarters, through the heart of the city, to the Bahádurganj market, near its northern limits. From Bahádurganj the city extends outside the cantonments, and skirts the descent to the valley of the Garrá on the north-east for fully a mile, crossing the imperial road to Bareilly, and stretching out along the Pilibhit road, on each side of which lie the *muhallas* or quarters of Jáláhnagar. In the opposite direction, to the south-east, the city extends across the Khanaut, near Hakim Mahndi's bridge, and the Gáripura, Tarín, Malumúd, and other *muhallas* are on the left bank of the Khanaut. From the north of Jáláhnagar to the southern point of the trans-Khanaut part of the city, the extreme length is more than four miles, while the width is seldom more than one mile, and generally less.

The city stands on the high ground between the rivers Garrá and Khanaut, shortly before their confluence, the old fort being at the extremity of the high ground above the united valleys of the two rivers. The Khanaut winds through a comparatively narrow valley, on each side of which there is a considerable rise to the tableland above. The Garrá flows through a wide valley of alluvial soil, extending for some distance back from the river. The high land thus follows most closely the course of the Khanaut. As the rivers approach each other, the high land becomes a narrow ridge, finally ending about a mile from the junction. On the extreme point of this ridge of high land was situated the fort of the Sháhjahánpur nawábs, and from the fort to the north along the ridge extends the city of Sháhjahánpur. It may be said, therefore, to have a river on each side of it and presents the appearance of one central roadway, on each side of which the houses cluster for a length of about two miles. The population is only in some parts of the city very dense, and patches of cultivated land and gardens of fruit-trees are found everywhere. The number of trees is remarkable; from the tower of the cantonment church, though a clear view over and beyond the city is obtained, not a single house can be seen, two tombs and a temple alone being visible; the appearance is rather that of a dense forest than of a city of 78,000 inhabitants.

In 1878, extensive improvements were effected by opening out a new roadway round the city, and some of its overcrowded portions were partially cleared and rendered accessible. Trees were planted along this road, and one portion of it effectually prevents the Khanaut river from overflowing its bank and inundating the adjacent houses and lanes. A wide roadway was also made in the same year, through a region of mud-built hovels, to connect the railway station with the business centre of the city. In 1879-80, further improvements in the communications of the city were made, the most important being the Bijlónra bridge and roadway, which completed the circular embanked road round the east of the city.

The city is divided into 80 *muhallas* or quarters, each distinguished by some name that, as a rule, gives an indication of the circumstances under which it was founded. As mentioned in the account of the first founding of Sháhjahánpur, a very large proportion of the *muhallas* bear the names of Afghán tribes, the members of which were among the earliest settlers. Some of the names, such as Rangmahla (named after a reception-hall of Bahádúr Khán's), Bahádurganj (named after that worthy himself), Maghástola (named after one of his wives), Diláwarganj, refer to the leaders of the colony. Others, such as Abdulláhganj, Fathpur, are

Muhallas.

probably relies of Rohilla rule. A complete list of all the names, with their real or supposed derivation, would occupy more space than the interest attaching to them warrants. Changes also are by no means uncommon, two or more mahallas being occasionally united.

The two rivers that join their waters below the city do not minister much to the wants of the people for drinking or bathing purposes. For both purposes wells are used and the water is generally good. There is one bathing ghát on the Khanaut, but none on the Garrá. The water of the Khanaut was analysed by Dr. Whitwell, in May, 1869, from a specimen taken about a mile above the city of Sháhjahánpur. The physical properties of the water were found to be good with an alkaline reaction. The other waters of this station were analysed in May and June, 1869, with the same result. There were no traces of ammonia, phosphoric acid or nitrous acid. The amount of lime in the water is sometimes very large, varying from 6 to 20 grains in the gallon, with an average of 11 grains. Goitre is said to be very rare, but calculus diseases are common.¹

Intimately connected with drainage and the water-supply is the condition of the city as regards health and disease. Except in times of general epidemics, the health of the people may be considered good, but recently, and for two years in succession (1879 and 1880), the city has suffered from severe outbreaks of disease. In 1879, the malarial fever which prevailed generally in these provinces, raged here from September to the end of the year. Cholera broke out in July, 1880 and remained till October, the reported deaths numbering, in July, 4; in August, 1,045; and in September, 34. The ratio of deaths per 1,000 in the municipality is given as 18.55 in the Sanitary Commissioner's Annual Report for 1881, but the population there given for the municipality is 4,268 in excess of that returned at the last census for the municipality, cantonment and civil station combined. The same report states the town ratio at 21.33 (in a population of 67,318).

Sháhjahánpur, taking its population into consideration, is a city of comparatively little mercantile importance. The only manufacture of the city is sugar, and sufficient has been said on that subject in the district notice. The Rosa sugar factory is situated on the river Garrá, some two miles from the city, and rather more than a mile below the junction of the Khanaut and Garrá.

There are three principal markets in the city: Bahádurganj, near the cantonments and civil station; Carewganj, at the other or south-

¹Sixth Report of Analyses of Potable Waters, 1870, p. 2.

ern end; and the Sabzímándi, or vegetable market, in the centre of the town, near the Kotwáli. The last was built in 1878-79 by the municipality, at a cost of Rs. 36,000. Several smaller markets have been abandoned, and trade is now in great part confined to the three markets mentioned. Carewganj is still the most important of these; but Bahádurganj has been improved and opened out, new lines of shops on a uniform plan have been built, and it promises soon to surpass its rival. The new ganj also does a large business.

Some idea of the extent of the sugar trade may be gathered from the municipal committee's annual reports. It appears that, in 1880-81,

Trade. 1,08,081 maunds of sugar passed the octroi barriers on through passes. This quantity is less, however, than the Rosa sugar factory alone is declared capable of producing. The quantity of ráb and other kinds of unrefined sugar imported into the city, to be refined there and then exported, was 2,02,229 maunds. Other imports shown in the official statement, with the quantity or value imported in 1880-81, are as follow:—grain of all kinds (5,12,670 maunds), *ghí* (4,370 maunds), other articles of food (Rs. 48,984), animals for slaughter (38,060 heads), oil (1,305 maunds), oil-seeds (23,466 maunds), building materials (Rs. 82,402), drugs and spices (Rs. 1,39,754), tobacco (2,831 maunds), European cloth (Rs. 3,61,869), native cloth (Rs. 40,997), metals (Rs. 69,730, exclusive of 5,853 maunds of country iron).

The municipal committee of Sháhjahánpur consists of 22 members, of whom five are official and the remainder non-official, the former sitting by virtue of their offices and the latter being appointed after election by the townspeople. The income by which the expenses of administering the local affairs of the city are defrayed, is derived from the usual sources, the principal being the octroi tax on imports, falling in 1881-82 at the rate of Re. 0-9-11 on net receipts¹ per head of population.

The total income in 1881-82 was Rs. 87,653 (including a balance from the previous year of Rs. 15,475). The expenditure was in the same year Rs. 76,479, of which Rs. 13,473 was on police, a charge that under the new scheme will no longer fall on municipalities. The remaining items of expenditure include public works (Rs. 23,075), conservancy (Rs. 8,107), and the other usual heads. The increase in municipal income since 1870-71, when it was Rs. 55,556, has been Rs. 32,097, or more than half the net income of the former year, a rate of increase that evidences the prosperity of the city. The incidence of taxation is, however, not higher than that of other large municipalities in these provinces, and is less than that of Meerut, Agra, and Allahabad.

¹ i. e., receipts after deducting the amount paid as refunds.

Sháhjahánpur is singularly devoid of all objects of historical or architectural interest. Bishop Heber describes¹ it as "a large place with some stately old mosques and a castle." These, even in his time, were mostly in ruins, and the fort or castle was completely destroyed after the Mutiny. The principal mosque, built soon after the founding of the city, is a plain substantial erection, and the only other objects that can claim notice are a few tombs, that of Bahádur Khán (one of the founders of the city) being the most noteworthy.

The *tahsil*, the chief city police-station, and the dispensary are in the middle of the city in the main central street. The police lines, the jail and the high school are on the edge of the city, overlooking the valley of the Khanaut. Further north in the same line are the civil, criminal and revenue courts and offices. A Gothic church, built in 1848, is used by Christians of the Anglican persuasion, and the (American) Methodist Episcopal Church Mission has three churches in Sháhjahánpur, besides three parsonages, one large and several small schools for boys and girls, an orphanage and a dispensary. In addition to the high school, there is a Government *tahsil* school, and a municipal free-school in the city.

The city, as already mentioned in the district notice, was founded in 1647 A.D., in the reign of the Emperor Sháhjahán, whose name it bears, by a body of Patháns under Bahádur Khán and Diler Khán. There is nothing of any special note in the history of the city during the 210 years that intervened from its foundation until 1857. A full account of the incidents of the Mutiny has been already given.

The civil lines now consist of a small piece of land, bounded on three sides by cantonments and on the fourth by the city, and include six bungalows, situated close to the court-houses. The house accommodation is insufficient for the requirements of the civil residents, and there are no sites remaining. Before the Mutiny native troops alone were stationed at Sháhjahánpur, but on the re-occupation of the district the greater part of the old civil lines and a large tract of country to the north of the former cantonments and civil lines, were included in cantonments. It was then intended that Sháhjahánpur should be made a large military station, but this intention was never carried out, and a large tract of cultivated land, never used for any military purpose, is included in cantonments, the grazing fund in consequence being one of the wealthiest in these Provinces. The military force at Sháhjahánpur now consists of a

¹ Journal in India, I., 426.

wing of a European and a wing of a native infantry regiment. The barracks, built after the Minty, are comfortable and well-constructed buildings. The Oudh and Rohilkhand Railway passes through the civil station and a small part of cantonments; but as it is in cuttings for the greater part of the distance, it has not spoilt the appearance of the station.

Tilhar.—Tahsil in the west of the district; bounded north by Bāsalpur, and north-west by Farīdpur, tahsils of the Bārcilly district; south-west by Salimpur of Budaun; on other sides by parganahs of this district—on the south by Jalālabad and Kānt, and on the east by Kānt, Jampur, Shāhjahānpur, and Pawāyan. The total area in 1881-82 was

416·6 square miles, of which 268·1 were cultivated, 105·
 Area, revenue, and rent. cultivable, and 43·5 barren. The area paying Government revenue or quit-rent was 412·6 square miles (265·1 cultivated, 104·1 cultivable, 43·4 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 3,30,309; or, with local rates and cesses, Rs. 3,70,282. The amount of rent, including local cesses, paid by cultivators, was Rs. 6,71,788.

According to the census of 1881, the tahsil contained 549 inhabited vil-
 Population. lages: of which 240 had less than 200 inhabitants; 208 had between 200 and 500; 71 had between 500 and 1,000; 25 had between 1,000 and 2,000; 1 had between 2,000 and 3,000; and 1 had between 3,000 and 5,000. The towns containing more than 5,000 inhabitants were Tilhar (15,559), Khudāganj (6,925) and Katra or Mīrānpur Katra (5,949). The total population was 213,549 (97,902 females), giving a density of 513 to the square mile. Classified according to religion, there were 185,914 Hindus (81,853 females); 27,596 Musalmāns (13,033 females); 36 Christians (16 females); and 3 others (all males).

The tahsil averages about 30 miles in length with an average width of
 Physical aspects. 14 miles. The great bulk of it lies between the Garrā and Rāmangā, but parganah Nigohi, and parts of Tilhar and Jalālpur, lie on the left bank of the Garrā, in the *doab* between the Garrā and Khanaul. The tract between the Khainūa and Khatnā, southwards from Nigohi, lies very low, and the prevailing soil is a hard inferior clay, on which *dhāk* jungle subsists to a considerable extent. The valley of the Garrā on its first entrance into the tahsil is narrow, the high sandy tracts extending almost to the river. Lower down, the valley widens; the soil improves in quality and supports luxuriant crops of sugarcane. The soil is alluvial, but its formation by river action must date back many centuries. South and west of the

valley of the Garrá is a high sandy ridge separating it from the valley of the Rámangá. Lastly, there is the lowland between the Bahgul and Rámangá, consisting of two well-defined dissimilar tracts, one of hard and the other of rich alluvial soil, the former demanding copious irrigation, the latter none. As a compensation the better soil is liable to heavy floods. The Garrá and Rámangá are the only rivers in the tahsíl that change their course. The latter, in recent times, suddenly made for itself a new channel, and the old channel, the Andhavi, is still well-defined. Difficult questions regarding boundaries have arisen. The custom of *dhúr dhura*, or mid-stream boundary, prevails only along the upper course of the river, where it has not changed its course; elsewhere, that of *mend dhura* (i.e., the boundary of the village is not affected by the wandering of the stream) prevails. Wheat and sugarcane are the principal

Crops. crops: cotton and rice are also cultivated. This is the only tahsíl in which indigo is grown. Besides the railway, the

Communications. tahsíl is supplied with two metalled and numerous other roads, the direction of which will be best seen from the map prefixed to this notice. From Khara Bajhera there is considerable export of grain down the Rámangá.

The tahsíl as now existing was constituted in 1850, when the three former tahsíl divisions were amalgamated. One of them, Maranri, Fiscal history. went to the Bareilly district. The early assessments appear to have been heavy. Mr. Muir at the ninth settlement made great reductions (18 per cent.), but it was found possible at the tenth settlement to enhance his assessment by 26·65 per cent. The rent-rates varied from Rs. 7 to Rs. 1-12, the total number of circles being 10, in each of which six rates were found. The tenure most prevalent is that known as the *zamtadári*. Rájputs, Musalmáns, Brahmans, Káyaths were, at settlement, the principal classes of proprietors, in the order given.

Tilhar.—Parganah in the tahsíl of the same name; bounded on the north by parganahs Nigohi and Jalálpur, on the west by Katra Boundaries. and Khara Bajhera, all of the same tahsíl, on the south by the Jalálabad parganah and tahsíl, and on the east by Kánt and Jamsaur of the Sháhjahánpur tahsíl. The total area in 1881-82 was 126·4 square miles, of which 83·6 were cultivated 32·2 cultivable, and 10·6 Area, revenue, rent, and population. barren. The area paying Government revenue or quit-rent was 124·8 square miles (82·6 cultivated, 31·6 cultivable, 10·6 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates), was Rs. 1,09,093;

or, with local rates and cesses, Rs. 1,22,314. The amount of rent, including local cesses, paid by cultivators, was Rs. 2,17,900. Population 66,549 (30,757 females). The physical and other features of the parganah have been described above (see TILHAR tahsil).

Tilhar.—The chief town in the parganah and tahsil of the same name, and the second town in the Sháhjahánpur district; is a station on the Oudh and Rohilkhand Railway, and is traversed by the metalled road from Sháhjahánpur to Bareilly. It lies in latitude $27^{\circ} 37' 50''$ and longitude $79^{\circ} 46' 31''$, and is 12 miles distant from Sháhjahánpur. In the returns

Population. of the census of 1865 the town of Tilhar was said to contain 5,380 inhabitants. The town is an aggregation of several villages and the census returns were made up separately for each village, so that the total population was nowhere shown. By the census of 1872 the population of the town was 18,900, the details being as follows:—Kasba Tilhar, 5,317; Umrpur, 2,694; Bauwáripur, 497; Hindu Patti, 6,009; Nazrpur, 466; Mansúrpur, 75; Moazimpur, 3,119; Baháripur, 423; Shorgarh, 390. The boundaries of the municipality were contracted in 1880 and Shergarh excluded. By the census of 1881 the area was 293 acres, with a total population of 15,559 (7,466 females), giving a density of 53 to the acre. The Hindus numbered 7,966 (3,700 females); Musalmáns 7,582 (3,763 females); Christians 8 (3 females); and those of other religions 3 (all males). The number of inhabited houses was 2,687. The returns show 130 landholders, 965 cultivators, and 14,464 non-agriculturists. The following is a statement of the occupations followed by more than 40 males¹:—

(I) Persons employed by Government or municipality, 204; (XII) domestic servants, 88; (XIII) merchants, 44; money-lender's establishment, 64; (XV) carters, 51; palanquin keepers and bearers, 46; (XVII) weighmen, 66; porters, 46; (XVIII) landholders, 130; landholder's establishment, 60; cultivators and tenants, 813; gardeners, 80; waternut growers, 48; agricultural labourers, 167; (XXVII) carpenters, 55; brick-layers and masons, 59; (XXIX) cotton carders, 68; weavers, 384; cloth merchants (*bazár*), 72; tailors, 78; makers and sellers of shoes, 40; washermen, 56; barbers, 122; (XXX) butchers, 86; corn and flour dealers, 237; confectioners (*halwái*), 58; grain parchers, 58; persons employed in the manufacture of sugar, 63; coniment dealers (*pansári*), 43; (XXXII) timber, wood, bamboo and thatching grass sellers, 50; (XXXIII) sweepers and scavengers, 43; gold and silver smiths, 121; (XXXIV) general labourers, 437; persons in (undefined) service (*naukari*), 105; (XXXV) beggars, 59.

The following is a statement of the principal occupations followed by more than 40 females:—

Sweepers, 51; servants (domestic), 69; thread sellers and cotton spinners, 320; cultivators, 43; and weavers, 117.

¹Roman numerals indicate the classes in the census returns.

Besides the railway and the metalled road from Sháhjahánpur to Bareilly, the Budapu road, which is partly raised but unbridged, runs from Tilhar, across the Tilhar and Khara Bajhera parganahs, to the Rámangá river and the Bindaun border. There are also roads, which, although little more than village tracks, formerly had considerable traffic, and still are used, from Tilhar to Khudáganj, Nigohi and Maánapur, the last on the trunk road. The town is by no means a compact one, but the *muhallas* (of which there are 26 in Tilhar itself) are all close enough together to be fairly considered one town. *Kasba* Tilhar is the most detached of all, and in passing along the metalled Bareilly road, is left well to the south. A tahsili, a first class police-station, a post-office and a tahsili school are the only public buildings.

The business parts of the town are in Moazimpur, which includes the three bázárs of Dátáganj, Nizárganj and Biriárganj. The Dátáganj bázár is the most important. It is surrounded by a high, battlemented, brick wall (now ruinous), and entered properly by two gateways, one on the east and one on the west. The gateway to the west is small and of little importance, but that to the east is a handsome structure of considerable size. The chief market lies between these two gateways, and consists of a long street, with brick roadway and brick-built houses on each side, running nearly parallel to the Bareilly road. There are one or two streets lined with shops in *kasba* Tilhar, but comparatively little business is there carried on. There are many large masonry houses in all parts of the town, especially in the Muhammadan part. The Tilhar Patháns have lost position since the Mutiny as a large proportion of their villages were confiscated for rebellion; now but few well-to-do Muhammadaus remain, and the old houses seem generally in very bad repair.

A new grain market was built in 1879-80 at a cost of about Rs. 2,000 only to the municipality—the shops, 105 in number, being built by the traders themselves—and has already become a centre of business. The enclosure is a fine roomy one and capable of accommodating a very large trade. A well, costing Rs. 794, has been provided, and an upper room, built over the gateway, for the committee to meet in. Much progress has been made of late years in paving the streets of the town. The market days are Monday, Wednesday, and Friday.

While the city of Sháhjahánpur is the principal market for white loaf sugar (*khandi*), Tilhar is the principal mart for the coarse unrefined article (*gur*), which is largely made in the neighbourhood of the latter town: indeed, it is the only important trade of which it

can boast. No returns of the export of sugar are available. The imports shown in the official statement, with the quantity or value imported in 1881-82, were as follows :—grain (184,153 maunds), *gñi* (419 maunds), other articles of food (Rs. 1,180), animals for slaughter (4,831 heads), oil (77 maunds), oil-seeds (3,426 maunds), building materials (Rs. 7,889), drugs and spices (Rs. 17,200), tobacco (1,931 maunds), cloth, European and native (Rs. 1,09,206), metals (Rs. 8,436, exclusive of 810 maunds of country iron). No duty is levied on sugar.

The Tilhar site drains to 'Pirghaib,' the name of a large excavation in its midst, which overflows to the Siro, a branch of the Garra river. The principal portions of the municipality stand round the Pirghaib: Dátáganj to the north, Tilhar and Hindu Patti to the south, Biriáganj, Kuarganj, Chodoganj and the Gurmandi to the west. Great improvements have been effected of late years, and a project for turning the Pirghaib into a shapely tank and planting trees round it, is under the consideration of the municipal committee. The water-supply is entirely from wells, but is said to be ample and good. The health of the town is usually good,

but in two recent years (1879-80) the malarial fever prevalent elsewhere, visited the town and produced a heavy mortality, chiefly in October, 1879. The ratio of deaths per thousand is given for 1881 as 28·34.

The municipal committee of Tilhar consists of 12 members, of whom three are official and the remainder non-official, the former sitting by virtue of their offices and the latter being appointed after election by the townspeople. The income by which the expenses of administering the affairs of the town are defrayed is derived from the usual sources, the principal being the octroi tax on imports, falling in 1881-82 at the rate of Re. 0-8-7 on net receipts per head of population. The income in 1880-81 was Rs. 14,839 (including a balance of Rs. 4,214 from the previous year), and the expenditure Rs. 12,716.

The town of Tilhar is said to have been founded, about the time of Akbar, by Rájá Tilokchand, a Báchlal Thákur. The town was, and still is, commonly known as *Kamán ká shahr* (the 'city of the bow') and was famed for the bows and arrows made by its kamángars (bow-makers). The kamángars still remain, but now make pálkís, varnished boxes and similar articles, their work being much prized. Umrpur was founded by Muhammad Umr Khán, a Yúsafzai Pathán, who settled here: his son, Mangal Khán, was názim under Háfiz Rahmat Khán, and was killed in flight after the engagement with Shujá-ud-daula and the English troops.

Mangal Khán built a large fort and residence outside the town, close to the present Bareilly road. The buildings and enclosing walls cover a very large space of ground. This remained in the possession of Mangal Khán's descendants up to the Mutiny, when, with their other property, it was confiscated for rebellion. The Government offices before the Mutiny were in the town, in another old fort in mohalla Khatrián, but, after the Mutiny, the materials of the old buildings were sold, and the Government offices were moved to Mangal Khán's fort, where all are now situated. The Dáláganj bázár dates from the time of Khwája Áin-ud-dín, who was názim some 135 years ago. From his descendants it passed into the family of Nizám Ali Khán, one of the principal Patháns of Tilhar, and was confiscated for his rebellion.

The share taken by Tilhar and its inhabitants in the events of 1857-58 has already been told. Its recent history contains no greater event than its elevation to the rank of a municipality in 1872-73, and the income derived from the taxation then sanctioned has enabled it to somewhat redeem its character for bad sanitation.

Yakri Khara.—Agricultural village in parganah and tahsíl Jalálabad, 10 miles from Jalálabad. Latitude $27^{\circ} 44' 17''$; longitude $79^{\circ} 31' 30''$. Population 627.

Zarínpur.—Agricultural village in parganah and tahsíl Jalálabad; six miles from Jalálabad, on the road to Dháighát on the Ganges. Population 2,241. The proprietors are Raghubansi Thákurs. A market is held here twice a week.

INDEX TO SHÁHJAHÁNPUR.

NOTE.—In the text, to avoid excessive correction of proofs, the rule observed in former volumes, of omitting, generally, the mark for a final long vowel in vernacular names of persons and places, has been followed. It is the exception for a final vowel in such names to be short; but, to remove any uncertainty, the marks for all long vowels have been added in this Index, and the reader's indulgence is asked for their frequent omission in the text.

A.

'Abdur-raúf Khán, 154.
Aboriginal races, 141.
Administrative sub-divisions, 2.
A garwálás, 77.
Agrahris, 77.
Ahlíá náda, 170.
Alichhatra, 140.
Ahr sub-divisions, 82.
Ahmad 'Alí Khán, 91.
Ahmad Sháh Abdálí, 145.
Ahmad-ulláh Sháh, Maulavi, 160; fate of, 161.
Ahmadyár Khán, tahsildár and rebel, 156.
Ain-i-Ahbarí, 4, 5, 141, 142.
Akbar, district of Sháhjahánpur in the time of, 3; 142.
Akbarnāma, 142.
Akbar-i-Mukabbat, 145.
Alienations, 107, 116.
'Alí Muhammad Khán, 145.
Alláhganj, defeat of the rebels at, 156.
American Missionary Society, 91, 196.
Amír 'Alí, 152.
Awará, village, 153.
Amrsundá, *jñt*, 20.
Andhavi, stream, 170.
Ankár-ul-bíkr, 143.
Animal kingdom, 33.
Anthrax-fever, 140.
Antiquities, of Sháhjahánpur city, 196.
Archæological Survey Reports, 177.
AREA, of the district, 2, 103; of pargana Bahágón, 164; of Jalálábád tahsil and pargana, 165; of pargana Jalálpur, 172; of pargana Jumaúr, 173; of pargana Kánt, 174; of pargana Katrá, 175; of pargana Kherá Bajherá, 176; of pargana Khutár, 178; of pargana Nigohí, 180; of tahsil Pawáyan, 181; of pargana Pawáyan, 182; of tahsil Sháhjahánpur, 188; of pargana Sháhjahánpur, 191; of tahsil Tilhar, 197; of pargana Tilhar, 198; measures of, 134.
Arl, river, 13, 170.
Ashraf 'Alí, 156.

Athará, village, 153.
'Azírganj, village, 160.
'Azmat-ulláh Khán, 151.

B.

Bábh Bhat, 158.
Báchhad, tribe of Rájputs, 4, 5, 69, 142, 174; rájá, 70.
Bahádurganj market, 192.
Bahádur Khán, 4, 91, 142, 149.
Bahápur, suburb of Tilhar, 198.
Bahgul or Baighul, river, 13, 172, 175.
Baib matting, 130.
Bajherá Bhagwánpur, village, 176.
Bakht Khán, sábadár, 157.
Balhan, 141.
Bandá, village, 164.
Bángón, 156, 159, 164.
Bángar or uplands, 7; cultivation of sugar-cane in, 47.
Bankut or cleared forest land, 10, 16, 166.
Banthará, village, 163.
Bauwápur, 199.
Bárá, river, 14.
Barágón, village, 164; pargana, *ibid*.
Barauwars, 79.
Barcilly, 103, 115, 126.
Barron, Mr. Peter, 127.
Benmes, Mr., 74.
Bel system, 48.
Ben, Kájá, 140, 179.
Bhabar, 7, 166.
Bhainsí, river, 14.
Bhaksí, river, 14, 173, 190.
Bhatelá, village, 153.
Bhatyárá, native inn-keepers, 57, 125.
Bhikú Sinh, received reward from government, 156.
Bhopat Sinh, founder of the town of Pawáyan, 119.
Bhár, or hills of blown sand, 7, 124, 166.
Bhúre Sinh, received reward from government, 156.
Bichpurá, battle of, 155; 156.

- Bighá*, area of, 134.
 Bikanrám Singh, 120.
 Bishnois, 79.
 Bohrás, Banias, 78.
 Bowling, Dr., 148, 151, 152.
 BOUNDARIES, of the district, 2; of pargana
 Barágán, 164; of Jálálábád tahsíl and par-
 gana, 165; of pargana Jamaur, 173; of
 pargana Kánt, 174; of pargana Katrá,
 175; of pargana Khutár, 178; of pargana
 Nigohí, 180; of tahsíl Pawáyan, 181; of
 pargana Pawáyan, 186; of tahsíl Sháhja-
 hánpur, 188; of pargana Sháhjahánpur,
 191; of tahsíl Tilhar, 197; of pargana Til-
 har, 198.
 Brahmins, 66, 67.
 Brand, Mr., 151.
 Bricks, see *Building materials*.
 Bridges, 27.
 Brownlow, Colonel, 20.
 Budaun, *sarkar*, 3; district, 126.
 Building materials, 67.
 Buildings, religious, 91; public, in Sháhjahá-
 npur city, 196.
 Bulrakhar, another name of the Sot river, 170.
 Bárh Gangá, 169.
 Butt, Mr. G., C.S., formerly Assistant Settle-
 ment Officer of Sháhjahánpur, 11, 71, 72,
 104, 143 *note*, 179 *note*.

C.

- Campbell, Sir Colin, 160.
 Campbell, Sir George, 78.
 Cantonments, 196.
 Carew and Co., Messrs., 90, 127, 151, 188.
 Caraw, Mr. G. P., 151.
 Carleyle, Mr., 141 *note*, 177.
 Castes, 66, 125; unspecified of 1881 census,
 83; customs of, 92.
 Cattle, domestic, 34; diseases of, 140.
 Census, 59, 60, 61.
 Chandan Parshád, received reward from govern-
 ment, 156.
 Chandel Rájputs, 71, 176.
 Chákhola, *toppá*, 5.
 Chahí Singh, robber chief in the time of Akbar,
 and ancestor of the Báchhal Rájputs, of
 Sháhjahánpur, 69.
 Chaahán Rájputs, 73.
 Cholera, 139.
 Climate, 30.
 Clothing, 93.
 Cotton, 45.
 Court of Wards, 187.
 Crime statistics, 190.
 Crop-rates, 124.
 Cultivation, increase and decrease of, 51.
 Cultivating classes, condition of the, 125.
 Cultivators, chief castes of, 81.
 Cunningham, General, quoted, 70, 142.
 Currie, Mr. R. G., 69, 74, 81, 104, 106, 107,
 109, 114, 116, 132, 187.
 Customs, 92.

D.

- Dalí Singh, of Khandar, 72.
 Dams, on the Sot, 170.
 Daryá Khán, 143.
 Day, Dr., *Fishes of India*, 34.
 Deaths, by wild animals, 34.
 Debois, a Frenchman, 130.
 Decentralization, 135.
 De Kantzow, Lieutenant, 159, 161.
 Deohá, river, see *Garrá*.
 Dehí-nagar, Banias, 79.
 Devotees, 84.
 "Dhák," *Butea frondosa*, 21, 130, 177, 183.
 Dhakráyá Hamídánagar, 164.
 Dhánkar, term explained, 12, 125.
 Dhár-dhurd, custom of recognizing the mid-
 stream boundary, 15.
 Dhísars, 79.
 Díler Khán, 91, 142, 143.
 Dispensary, Mission, 95.
 Distances, table of, 26.

E.

- Education, 98.
 Efflorescence, *rch*, 13.
 Elliot, Sir H. M., quoted, 4, 5, 142.
 Elliott, Mr. G. A., 124, 125.
 Emigration, 89.
 Encamping-grounds, 27.
 Excise, 137.
 Exports, see *Trade*.

F.

- Fairs, see *Markets*.
 Faiz Muhammad Khán, 155.
 Fallon, Dr., 41.
 Famine-fever, 51.
 Famine, 61, 54, 57, 123.
 Farakháád, district, 126; nawáb of, 157.
 Fauna, 33.
 Fazl Haqq, 162.
 Ferries, 29.
 Fever, 139.
 Finch, Mr., 45, 130.
 Firishá, 142.
 Firoz Sháh, 157, 160.
 FISCAL HISTORY, of the district, 103; of tahsíl
 Pawáyan, 184; of pargana Pawáyan, *ibid*; of
 pargana Khutár, 185; of tahsíl Sháhjahá-
 npur, 190; of tahsíl Tilhar, 198.
 Fish, 34-38.
 Fishermen, 36.
 Floods, 57.
 Food, 93.
 Forest and jungle, 21.
 Forts, 90.

G.

- Gangá Rám Mistr, received reward from govern-
 ment, 156.

Ganges, river, 14, 169.
 Garai, river, 15, 173, 174, 190.
 Garden-crops, 124.
 Garhi Ranghi, 166.
 Garia or Deohā, river, 9, 14, 172, 180, 188, 197.
Gauhānt, term explained, 12.
 Gaunniyā, stream, 16.
 Gaur, tribe of Rājputs, 5, 73, 74, 143.
 Gaultams, 73.
Gaz, 134.
 Geology, of the district, 32.
 Ghulamī Khān, 155.
 Ghulam Husain Khān, 151.
 Ghulam Kādir Khān, 90, 153.
 Ghulam Muhammad Khān, 155.
Giā, 134.
 Godhan Sindh, 71.
 Gokaran Sindh, of Paraur, 72.
 Gola (Golah), old *mahāl* or parganah, 5, 141, 182.
 Gola Raipur, village, 165.
 Government servants who took service with the rebels, 161.
 Gowan, Captain, 156, 177.
 Grasses, 42.
 Grazing ground, 21.
 Gūjar, sul-division of, 83.
 Gulariā, village, 166.
 Gūmfi, river, 16, 182.
Gur, 43, 123, 200.
 Gurur, Banias, 79.
 Gurī, 126.
Gutarid, a malignant sorethroat, 140.

H.

Habitations, 90.
 Hāfiz Rahmat Khān, 91, 112, 146, 171, 201.
 Hail-storms, 51, 54.
 Hākim Mahudī Hasan, 14, 27.
 Hale, Lieutenant-Colonel, C B., 160.
 Hāmid Hasan Khān, 152, 153, 154, 158.
Hār, 124.
 Harakū Sindh, received reward from government, 156.
 Harvest-prices, 123.
 Hashmat Khān, Nawāb, 154.
 Hastings, Warren, 146.
 Health and diseases, of Shāhjahanpur city, 194 ; of Tilhar town, 201.
 Heights, of the district, 12.
 Hidāyat-ullāh, 155.
 Himālayas, disturbance and contortion of the, 32.
 Himmat Sindh, 119.
 Hindū Putī, 199.
 Hisām-ul-Mulk, 142.
 History, of the district, 140 ; of Shāhjahanpur city, 196 ; of Tilhar town, 201.
 Ho-li, a place mentioned by Fah-Hian, 142.
 Honoric names, 88.
 House-tax towns, 136.
 Husain Khān, 142.
 Hwen (or Hsuen) Thsang, 140, 142.

I.

Imperial Gazetteer, 60.
 Imports, see *Trade*.
 Income-tax, 136.
 Indian-corn, maize, 45.
 Indian Musalmāns, 85.
 Indigo, 45, 127, 180, 176.
 Indigo factory, near Katrá, 175.
 Infanticide, 101.
 Infirmitics, recorded in 1881 census, 65.
 Interest, 133.
 Immigration, 57.
 Iron, 58.
 Irrigation, 49.
 Ismā'il Khān, 156, 157.

J.

Jagannāth Sindh, rāja of Pawāyan, 119, 157, 161.
 Jail statistics, 101, 102.
 Jaiswūr, Banias, 79.
 Jaitpur, village, 165.
 Jalālābād, tort, 91 ; tahsīl, 113, 165 ; town, 171.
 Jalālugar, 192.
 Jalāipur, parganah, 172 ; village, *ibid*.
 Jananr, parganah, 173 ; village, *ibid*.
 James, Captain, 143, 151, 152.
 Janghāras, 72.
 Jenkins, Mr. Charles, Assistant Magistrate, 148.
 Jewān or Jiwan, village, 173.
Jhabar, clay tract, 124, 182.
 Jhabariā, stream, 16.
Jhā, tamarisk, 169.
Jhils, 21.
 Jhūknā, stream, 16, 184.
 Jones, Brigadier-General, 159, 160.
 Jones, Colonel, 159.
 Journals, published in the district, 93.
 Judicial administration, 6.
 Judicial statistics, 138.

K.

Kachhāna, garden crops, 44, 124.
 Kādir 'Alī Khān, 151, 152, 153.
 Kahārs, 125.
 Kaheliā, village, 173.
 Kakrá Kankar Kund, village, 173.
Kālā ganda, see *sugarcane*.
 Kalān, village, 174.
 Kamālzi Khān, 5.
 Kananj, *sarkār*, 3.
 Kankar, 58.
 Kānt, *mahāl* or parganah, 4, 142, 174, 189 ; town, 174.
 Kānt-o-Gola, 142.
Kānāngo, term explained, 5.
 Kāsibs, 73.
 Katsiyā, village, 19.
 Katchā, 73.
 Katchr, 141.
 Katchriā, tribe of Rājputs, 5, 71, 141, 172, 173, 185.

Katná (I), stream, 16 ; Katná (II), stream, 17, 172, 180.
 Katrá or Mírānpur Katrá, parganah, 175 ; town, *ibid.*
 Kaye's *Sepoy War*, 149.
 Khādar or lowlands, 7, 47.
 Khaimūá, stream, 17, 180, 197.
 Khairigarh, parganah of the Kheri district, formerly in Sháhjahānpur, 4.
 Khālsa villages, of Pawāyan tahsíl, 180.
 Khán 'Alí Khán, 154.
 Khán Bahādur Khán, 153.
 Khán Jahān Lodí, 144.
 Khanant, river, 17.
 Khand, white loaf-sugar, 200.
 Khandar, *'ilāka*, 72, 176.
 Khandar, village, 156, 176.
 Khānpur, village, 153.
 Kherá, near Gola, 165 ; near Kánt, 175.
 Kherá Rūth, village, 176.
 Kherá Bajherá, parganah, 176 ; village, 156, 177.
 Kihmará, village, 177.
 Khudāgunj, town, 172, 177.
Khuchāshi, term explained, 122.
 Khlurram, Sultán, 141.
 Khushhál Singh, rája of Khutár, 121, 157, 185.
 Khutár, formerly an independent *peshkár*, 4 ; now a parganah in the Pawāyan tahsíl, *ibid.* ; 30, 115, 178 ; village, *ibid.*
 Khwāja Aín-ud-dín, 202.
 Khwāja Latáfat 'Alí, 178.
 Kifāyat-ulláh Khán, 155.
Kafiyat, 130.
 Kolághat, village, 127, 171.
 Kola, 142.
 Korah or sál, 184.
 Kos, 183.
 Kumber Diwána, 142.
 Kúndariá, village, 179.
 Kurá, village, 179.

L.

Labourers, 89.
 Lac, 130.
 Láidpur, village, 154.
 Lakhā Rao, 157.
 Lakhnor, now Sháhahábád, 141.
 Landholders, 118.
 Language, of the district, 98.
 Lemaistre, Mr., 151, 152.
 Leprosy, 39.
 License-tax, 136.
 Lime, 58.
 Literature, 98.
 Louns, 54.
 Local self-government, 135.
 Lock-up, 103.
 Lysaght, Captain, 148.

M.

Macalester, Mr. E., 127 *note*.
 MacCallum, Reverend J., 151, 152.

Madnápúr, halting-place on the Rohilkhand trunk road, 179.
 Maghí and Bholá, two Fathán leaders, 142.
 Maglá, village, 19.
 Mahai, *nálá*, 170.
 Mahor, Banias, 79.
 Majhlá, village, 179.
 Malleson, Colonel, 158.
 Malleson's *History of the Mutiny*, 142.
 Mangal Khán, 91, 201.
 Mango groves, 6.
 Mansúpur, 199.
 Manufactures, of the district, 127 ; of Sháhjahānpur city, 194.
 Marauri, a former division of the Tilhar tahsíl, 198.
 Markots, of the district, 131 ; of Sháhjahānpur city, 194 ; of Tilhar town, 200.
 Márf, village, 149, 179.
Mutigár, term explained, 11.
Mubán, see *sugarcane*.
 Mathurá, Banias, 80.
 Maxwell, Mr. John, 127.
 Measures, of weight, length, and time, 133.
 Medical charges, 138.
 Meoná concern, see *Indigo*.
 Míhrábád, another name of Jalálábád parganah, 166, 180.
 Military force, 6.
 Mírānpur Katrá, battle of, 146 ; 153, 175, 180.
 Muzápur, village, 180.
 Missionary institutions, 93.
 Mitr, Dr. Rájendra Lal, 179.
 Mo'azimpur, 199.
 Moens, Mr., 30, 48.
 Money, Mr. G. P., 147.
 Money-lending, 133.
 Mortality, 139.
Muáfi, see *Tenures, revenue-free*.
Muáfi estates, in Sháhjahānpur tahsíl, 191.
 Naghals, 85.
Mahallas, 143 ; of Jalálábád, 171 ; of Sháhjahānpur, 193.
 Muhamdí, 126 ; fugitives at, 149.
 Muhammad Amjad 'Alí Khán, tahsildár of Sháhjahānpur, his account of the mutiny, 150.
 Muhammad Hasan Khán, 155, 158.
 Muhammad 'Umar Khán, 201.
 Muir, Mr. J. W., ninth settlement made by, 101 ; result of revision of settlement by, 106 ; 121, 185, 198.
 Municipality, 136 ; of Sháhjahānpur city, 195 ; of Tilhar town, 201.
Munsifi, 3.
 Muslimáns, 84.
 Mutincers, proclaimed, 161.
 Mutiny of 1857, 147.

N.

Nádir Sháh, 145.
 Nadothá, *jhil*, 21.
 Náhil, village, 180.

Najib Khán, 154.
Náná Rao, Dúndi Pant, 158, 160.
Ná-ir Khán, 162.
Native medicine, 139.
Natural divisions, 8.
Nau-Muslims, 84.
Nawáb Bahádur Khán, 90.
Nawáb Wazir of Oudh, 146.
Nazrpur, suburb of Tilhar, 139.
Nicknames, 89.
Nigohi, parganah, 180; village, *ibid.*
Nizám 'Alí, 151, 152, 153, 154, 156.
Nizám 'Alí Khán, 202.
Noner Kherá, site selected for Diler Khán's fort, 143.

O.

OCCUPATIONS, classification into agricultural and non-agricultural classes, 86; classification according to census returns, 87; names of, *ibid.*; of Jalálábád town, 171; of Sháh-jahánpur city, 191; of Tilhar town, 199.
Orphanage, boys', 94.
Orr, Captain, 149.
Oudh and Rohilkhand Railway, 22.
"Outstill" system, see *Excise*.

P.

Pachant, term explained, 129.
Pallá, parganah of Sháhjahánpur until its transfer to Kherá, 4.
Pamás, 73.
Pandaria-Dalelpur, village, 181.
Pankhiás, Musalmáns, 86.
Parau, village, 181.
Pársis, 86.
Parwál, Banias, 80.
Pastures, 22.
Pawáyan, tahsil, 181; parganah, 186; town, *ibid.*; Gaur rájás of, 119.
Pilibhít, district, 126.
Pirthápur, Dhái, village, 188.
Police, 100.
Police jurisdiction, 3.
Pomar Thákura, 174.
Ponds and marshes, 20.
Poppy, 46.
Population, of the district, 58; of parganah Barágion, 164; of Jalálábád tahsil and parganah, 166; of Jalálábád town, 171; of parganah Jalálpur, 172; of parganah Jamaur, 173; of parganah Kánt, 174; of parganah Katrá, 176; of parganah Kherá Bajherá, 176; of parganah Khutár, 178; of parganah Nigohi, 180; of tahsil Pawáyan, 181; of parganah Pawáyan, 186; of tahsil Sháh-jahánpur, 189; of parganah Sháhjahánpur, 191; of Sháhjahánpur city, *ibid.*; of tahsil Tilhar, 197; of parganah Tilhar, 198; of Tilhar town, 199.
Porter, Mr. J. S., quoted, 112.
Post-office, 99.
Postal statistics, 99.
Prices, 123; average harvest, 132, 133.

Printing presses, 98.
Produce of the soil in Jalálábád tahsil, 168.
Products, agricultural, 43.
Public instruction, 95.
Purir tribe, Thákurs of, 177.

Q

Quiekelay, *leluá*, 167.

R.

Ráb, 48, 128, 164.
Baghubansis, 73.
Raghunáth Singh, rájá, 119, 120.
Rainfall, 30, 31, 53.
Railway-traffic, 125.
"Rájhlang" or "rehe," *Coroxylon Griffithii*, 49.
Rájputs, 68.
Rámangá, river, 18, 127, 169.
Rapatná, *nálá*, 18.
Rustogi, class of Banias, 80.
Ráthors, 73.
Receipts and expenditure, 134.
Registration, 138.
Reh, 13.
Relief works, 55.
Religion, 93.
Religious names, 88.
Rent-rates, 124, 125.
Rents, 122; enhancement of, 123; caste, *ibid.*
Reotí *nálá*, 18.
REVENUE, 103, 116, 134; of parganah Barágion, 164; of Jalálábád tahsil, 165; of parganah Jalálpur, 172; of parganah Jamaur, 173; of parganah Kánt, 174; of parganah Katrá, 176; of parganah Kherá Bajherá, 176; of parganah Khutár, 178; of parganah Nigohi, 180; of tahsil Pawáyan, 181; of parganah Pawáyan, 186; of tahsil Sháh-jahánpur, 189; of parganah Sháhjahánpur, 191; of tahsil Tilhar, 197; of parganah Tilhar, 198.
Rickets, Mr Mordaunt, C.S., 148, 151.
River-beds, effects of changes of, 10.
Road-repairs, 58.
Roads, of the district, 24; classification of, *ibid.*; of Jalálábád tahsil, 168.
Rohilkhand, 3, 158.
Rohillas, 5, 145.
Rosa (Ransar), 127, 188.
Rukn Khán, 142.
Rum, see *Manufactures*.
Rural police, 101.

S.

Safdar Jang, sábadár of Oudh, 145.
Ság, green food, 54.
Sajji, impure carbonate of soda, 49.
Sakariá *nálá*, 18, 183.
Sál forest, 184.
Sanitary statistics, 135.
Sarás, 27.

Sarāogis, 77.
 Saran, river, 15.
 Sārdar, river, 6, 10; canal, 19.
 Sarfarāz 'Alī, Kāzi, munshif, 157.
 Sarfāz 'Alī, maulavi of Gorakhpur, 151.
Sarkanda, reed-grass, 169.
Sāthi rice, 45.
 Saunders, Mr. John O'Brien, 127.
 Schools, Missionary, 93; Government, 95; statistics, 96.
 Seaton, Brigadier, 158.
Ser, 133.
 Serāman (North), 183; Serāman (South), *ibid.*
 Settlement, see *Fiscal history*.
 Shāhbāz Khān, 188.
 Shāhbāznagar, village, 188.
 Shāhganj, village, 153.
 Shāhjahān, emperor, 141, 196.
 Shāhjahānpur, tahsil, 185; parganah, 191; city, 191; fort, 90.
Shāhjahānpur-nāma, 143.
Shahr, native sugar, 129.
 Sheoghulām, received reward from government, 166.
 Shergaah, 199.
 Sherring, Mr., quoted, 69, 75, 78.
 Shujā'ud-daula, 201.
 Simālī, class of Baniās, 80.
Singhārā, water callrops, 56.
Sir, term explained, 122.
 Siro, a branch of the Gairā river, 201.
 Sirtaulī, village, 152.
Shadr, river-wood, 129.
 Small-pox, 139.
 Smith, Mr. Arthur, assistant magistrate, 150, 151, 152.
 Smith, Mr., head clerk in the collector's office, 151, 152, 153.
 Sneyd, Captain, 148.
 Soil-rates, 124.
 Soils, of the district, 7, 9, 11; of Jalālābād tahsil, 166.
 Sot, river, 18, 170.
 Stamps, 137.
 Stone, see *Building materials*.
 Sugar, processes of manufacture, 127, 128.
 Sugarcane, 46, 47.
 Sukhetā *ndā*, 18, 182, 188.
 Survey, of 1867-71, 113.

T.

Tahsile, events in, during the Mutiny, 155.
Tarāi, see *Bhābur*.
Tarāi Janghāras, 177.
 Telegraph, 89.
 Tenants, see *Tenures*.
 Tenures, proprietary, 121; revenue-free, *ibid.*; cultivating, 122.

Thornton's *Gazetteer*, 191.
Thun, see *Sugarcane*.
 Tiles, 58.
 Tilhar, tahsil, 197; parganah, 193; town, *ibid.*; fort, 91.
 Tilokchand, rājā, founded Tilhar, 5.
 Tilok Singh, the founder of the Jalālābād fort, 72.
 Tobacco, 46.
 Towns, number of, in 1881, 90.
 Trade, 125; of Katrá, 176; of Shāhjahānpur city, 195; of Tilhar town, 200.
 Traffic, 126.
 Trees, 33, 40.

U.

Udai Singh Thākar, 5, 119, 187.
 U, stream, 12, 131, 183.
 Unrāo Singh, 151.
 Unrāur, 199, 201.
Usar, barren waste land, 12.
 Unāyā, class of Baniās, 80.

V.

Vaccination, 139.
 Ven, Chakravarti, 141 *note*.
 Villages, number of, in 1881, 90.

W.

Wages, 132.
 Wāhid-ullāh Khān, 91.
 Wājīd 'Alī, 154.
Wājīd-ul-arz, records-of-rights, 170.
 Walpole, General, 156.
 Waste, 21.
 Water-level, 50, 167.
 Water-supply, of Shāhjahānpur, 194; of Tilhar, 201.
 Wells, *kachha*, 50.
 Wheat, 45.
 Wild animals and game, 33.
 Wild products, 42.
 Wilson, Sir John Craicroft, 177.
 Wright, Mr. J. S., 130.

Y.

Yakri Kherā, 202.
 Yār-i-Wafadār, see *Sot*.

Z.

Zariupur, 202.
 Zā'ud-din Barnī, historian, 142.

